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SUTTANTA PIṬAKA

DĪGHA NIKĀYA

Collection of Numerically Graduated Discourses

A TRANSLATION OF

PĀTHIKA VAGGA PĀḬI

Translated by

U KO LAY



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsana

YANGON, MYANMAR

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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One,
the Homage-Worthy, the Perfectly
Self-Enlightened

* * * * *

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Siri* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

FOREWORD

It is with great pleasure that we now present to our readers, the translation of PĀTHIKA VAGGA PĀḶI from SUTTANTA PIṬAKA, DĪGHA NIKĀYA.

We hope that this book will receive a warm welcome from our readers and that it will prove to be of benefit to all readers, both at home and abroad.

(Dr. MYO MYINT)

Director-General

Department for the Promotion and

Propagation of the Sāsanā

Kaba-Aye, Yangon

Dated: ----- December 2005

DĪGHA NIKĀYA
PĀTHIKA VAGGA PĀḲI

INTRODUCTION

Pāthika Vagga PāḲi is the third of the three Divisions or Vaggas that makes up the Dīgha Nikaya; the Collection of Long Discourses by the Buddha. It is named after the Pāthika Sutta, the first of the Eleven Suttas, comprising the Vagga. Of these Eleven Suttas, in this Vagga four of them, viz; Cakkavatti Sutta, Sampasādaniya Sutta, Pāsādika Sutta, Singala Sutta, are already included in the Ten Suttas from Dīghanikāya. In the present book all the eleven suttas are included.

Of the eleven suttas in this vaggas three of them, the Sampasādaniya Suttas, the Saṅgīti Sutta and the Dasuttara Sutta are discourses given by the Venerable Sāriputta, the remaining eight taught by the Buddha himself.

Some of the discourses given by the Buddha are appropriate to the occasion as it arises, while sometimes he gave specific words of admonition or instruction to suit the temperament and intelligence of a particular hearer after judging, by his All-seeing knowledge, the readiness of the hearer to receive the advice.

Accordingly, the reader will find in this Vagga a variety of discourses, each different in the subject matter or on the mode of teaching. A brief summary of the eleven discourses will be given here so that the reader may have a general background knowledge about them.

I. Pāthika Sutta

When the Buddha was staying at the market town of Anupiya in the province of the Mallas he paid a visit, on his alms-round, to the hermitage of Bhagavā an ascetic. There he

was welcomed by Bhagavā who related to him about his friend Sunnakkhatta. This friend of his was a Lacchavī prince who had been a bhikkhu under the Buddha. After three years of bhikkhuhood he left the Order on the ground that the Buddha did not show feats of miraculous powers and also did not tell him the beginning of the world.

After leaving the Order, Sunakkhatta went to his friend Bhagavā the ascetic and told him that he had forsaken the Buddha. This news was reported to the Buddha by Bhagavā. The Buddha told Bhagavā how Sunakkhatta, even as bhikkhu, had high opinions about naked ascetics, and how he instigated Pāthikaputta the ascetic to compete with the Buddha in showing feats of miraculous powers. Pāthikaputta however did not even dare to face the Buddha and went into hiding, explained the Buddha to Bhagavā.

II. Udumbarika Sutta

Ascetic Nigrodha residing at the Udumbarika monastic complex at Rājagaha was engaged in a loud discussion with his followers on all sorts of unprofitable talk. At that time Sandhāna the householder, a disciple of the Buddha, happened to be on the scene quite accidentally. Thereupon, Sandhāna remarked that his teacher the Buddha never indulges in such noisy talk but resorts to quiet forest abodes.

Then, Nigrodha the ascetic retorted. "Samaṇa Gotama does not dare to speak in assemblies, that's why he shies away from gatherings and hides himself in out-of-the way places." Just as he was making that slanderous speech the Buddha made his appearance unexpectedly. Ascetic Nigrodha welcomed the Buddha and then said to the Bhagavā. "With what sort of teaching does the Revered Gotama instruct his disciples". The Buddha replied: "As one holding a different view, you will not easily understand the teaching I give to my disciples. You had better ask questions concerning your own doctrine."

Ascetic Nigrodha's doctrine consisted in washing away evil by means of extreme ascetic practice, known as *tapojiguccha*.

He therefore put this question to the Buddha: “In what manner is the practice of *tapojiguccha* well accomplished? In what manner is *tapojiguccha* poorly practised?” The Buddha explained the impurities surrounding the practice of *tapojiguccha* and proceeded to define at length the *tapojiguccha* practice that is pure and the *tapojiguccha* practice that is impure.

III. Cakkavatti Sutta

In this discourse made by the Buddha at Mātulā town in the province of Magadha, the Buddha exhorted the bhikkhus to remain making the four Methods of Stedfast Mindfulness as their sole reliance. Then he continued to discourse on the advantages of consistant practice of meritorious dhammas and how benefits, both mundane and supramundane, grow by such practice. In this connection, he referred to the story of Daḷhanemi, a Universal Monarch.

Daḷhanemi and a long line of his successors consistently adopted the practice pertaining to the universal monarch, with the result that they reigned supreme over the entire expanse of the earth bounded by the four great oceans. When it came to the reign of the seventh king, the usual practice pertaining to the universal monarch was neglected. Consequently the people became immoral. Killing, stealing and all such wicked deeds came to be committed. Human life-spans gradually declined. When the life-span stayed at ten years, chaos the world. A dreadful era of mass killings decimated the population. Then those few who survived the scourge repented and took up meritorious dhammas again such as refraining from killing. As a consequence, human life-span would be doubled to twenty years. After the trend of growth of the life-span reached infinity a reversal would take place. When it declined to eighty thousand years, there would arise Metteyya Buddha.

Thus, the Buddha extolled the virtue of taking up meritorious dhammas that ensure long life, good appearance and prosperity. As for bhikkhus, he laid stress on the need for a life dedicated to the Four Methods of Steadfast Mindfulness.

IV. Aggañña Sutta

This discourse was given to two novices (sāmaṇeras) known as Vāseṭṭha and Bharadvāja during the Buddha's stay at the Pubbārāma monastery in Sāvattī. It was in response to the statement said to be by brāhmins that "Brahmins alone are the noblest of men because they were born from mouth of Brahmā"

The Buddha replied that brāhmins say so because they do not know how the human species evolved at the beginning of the world. He proceeded to discourse on how mankind evolved at the primordial days, and how the four different castes known as Kkhattiya, Brāhmaṇa, Vessa and Suddha appeared.

Then the Buddha explained how anyone belonging to any of those four castes, at his or her death, is destined according to his/her own actions the evil-doer goes to the four miserable existences, the doer of good deeds to the happy destinations of devas. As a matter of fact, Dhamma is the noblest in the world. Anyone who cultivates the Thirty-seven factors which are the associates of enlightenment, Bodhipakkhiya dhamma, dhammas, attains to, in this very life, the extinction of defilements, said the Buddha.

V. Saṃpasādanīya Sutta

During the Buddha's sojourn at the Pāvārika mango grove near the city of Nālanda the Venerable Sāriputta approached the Buddha and said: "In the matter of discerning the Dhamma, there never lived in the past any Samaṇa or Brahmaṇa nor will there be any Samaṇa or Brahmaṇa in the future, nor is here any Samaṇa or Brahmaṇa living in the present who surpasses the Bhagavā," and that he (Sāriputta) believed it so.

Thereupon, the Buddha said to Sāriputta: ‘Sāriputta, do you possess special power of seeing with your mind the minds of the Buddhas that belong to the past, the future and the present?’

“Venerable Sir, I do not,” replied Sāriputta.

“And yet, why do you make this bold statement like the roar of the lion?”

“Venerable Sir, although I do not possess any special power that enables me to see with my mind the minds of the Buddhas, I know that all the Buddhas are established in the Four Methods of Steadfast Mindfulness and cultivate the Seven Factors of Enlightenment (bojjhaṅga) where they attain Perfect Self-Enlightenment. This knowledge by inference from the usual conduct of the Buddhas that has arisen in me makes me bold enough to pronounce such a sweeping statement.”

The Venerable Sāriputta continued with praise for the Buddha’s various discourses that were excellent and inspiring. He said that after hearing these discourses his devotion to the Buddha increased by leaps and bounds.

In fact, the discourse came to be known as Saṃpasadaṇīya sutta because of its vivid portrayal of the Buddha’s glorious virtues.

VI. Pāsādika Sutta

This Sutta was delivered during the Buddha’s sojourn at the market town of Vedhañña in the province of Sakka. At that time Nāṭaputta the leader of the Nigaṇṭha sect had died in the city of Pāvā leaving his followers in bitter dissension among themselves. This news reached the Buddha through the Venerable Nanda who had passed his rains retreat period in Pāvā.

The Buddha remarked that dissension among adherents of a deficient teaching propounded by a teacher who was not perfectly self-enlightened was only to be expected. He then

defined a defecient teaching as against a complete teaching. He further elaborated on the features of a complete teaching.

He proceeded to reassure his disciples that he had perfect knowledge of all true dhammas, that he had taught them well and laid before them the perfect practice. Accordingly, he urged his disciples to have recourse to the Thirth-seven Associates of Enlightenment comprising the Four Methods of Steadfast Mindfulness, the four Right Exertions, etc. that he had taught. At the same time, they should find no cause for dissension in these teachings, but should recite them in unison and remember them well.

In closing the discourse, the Buddha said that since this discourse aroused piety and delight in the hearer, let it be known as the 'Delectable Discourse'. (Pāsādika Sutta)

VII. Lakkhaṇa Sutta

The Lakkhaṇa sutta, discoursed by the Buddha at the Jetavana monastery in Sāvattī, deals with the 32 marks of a great man, mahāpurisa. The term 'mahāpurisa' denotes a man of noble caste, clan or family. If a man endowed with the 32 marks of a great man were to remain in lay life he is destined to become the universal monarch, reigning over the four Island-continents. If he leaves hearth and home to become a bhikkhu he is sure to gain Supreme Enlightenment, the knower of all knowable things by his own intellect and insight, the Buddha. The possessor of these distinctive marks on his body has just these two possibilities open to him, the Buddha declared.

In this sutta the Buddha enumerates the 32 marks one by one. Then he explains the specific merits, earned as a human aspirant to Buddhahood in his long long past, that have bloomed forth. For every mark there had previously been a causative merit. A particular merit, however, might be responsible for the appearance of two or three marks. That is why there are twenty kinds of past merit as against 32 marks.

As a matter of fact, the Buddha-to-be who went through the period of four asaṅkheyyas and a hundred thousand aeons (kappas), perfecting himself morally, had been reborn in various forms of existence other than the human existence; the merits done in those other existences such as deva, brahmā or animal would not be easy to account for. Hence merits performed only as a human being during that long period has been retold, thus explains the commentary.

VIII. Siṅgāla Sutta

This sutta is commonly known as Siṅgalovāda Sutta because it contains the Buddha's advice to Siṅgāla, a youth. It was taught by the Buddha during his stay at the Veluvana monastery in Rājagaha.

While the Buddha was on his alms-round in the city of Rājagaha, he met a youth named Siṅgala who was worshipping the six directions such as east, west, etc. On making an inquiry by the Buddha, the youth explained that he was dutifully carrying out his father's instructions made when he was about to die.

The Buddha explained to the youth that under Ariya teaching, the six direction do not mean the six cardinal points, but the six persons such as one's parents, teachers, etc. Proper discharge of one's duties to those six persons means worshipping them. Then one's duties towards each of them was explained. In as much as one has to do one's duties towards one's parents, the parents also have their duties towards their offspring. Thus there is a reciprocity of social duties as between father and son, pupil and teacher, etc.

Before describing those six kinds of social duties, the Buddha advised the youth on the four defiling practices, the four factors instigating evil acts the six evil ways that dissipate one's wealth, the six bad effects of indulging in intoxicant, as well as on characteristics of false friends and true friends.

As this discourse gives a comprehensive account of social duties and conduct, the Commentary suggests that it might be called *Gīhivinaya*, a set of rules for lay persons.

After listening to the discourse, Siṅgāla the youth acquired the right view and obtained discipleship under the Buddha.

IX. Ātānātiya Sutta

During the Buddha's stay at the Gijjakuta mountain near Rājagaha, the four great deva kings led by Vessavaṇa, together with their retinues came before the Buddha and recited to him the protective stanzas composed by them meant to protect bhikkhus and bhikkhunīs against the harassment that might be expected from some yakkhas or powerful ogres.

These protective stanzas, composed at the deva city of Ātānāṭa, whence the name Ātānātiya came into vogue, contained words of devotion for the seven Buddhas beginning with Vipassī Buddhas by the four great deva kings as well as by such powerful yakkhas as Gandhabbas and Kumbāṇḍas.

The four great deva kings respectfully told the Buddha that those stanzas would make bhikkhus and bhikkhunīs safe against harassment by yakkhas. In case yakkhas were to prove a threat to any one of the bhikkhu community, the aggrieved one would bring the matter to the notice of twenty-eight deva generals such as Inda, Varuṇa, etc.

On the next morning the Buddha related the event to his bhikkhu disciples and recited the protective stanzas to them. He also advised them to recite the same as protection against evil yakkhas.

Today, the Myanmar Buddhists recite the eleven Parittas in which Ātānātiya paritta is included. This paritta is a composition by the ancient teachers based on the seven devotional stanzas contained in the Pāli text.

X. Saṅgīti Sutta

On a certain occasion the Buddha was making a tour of the province of Mallas. When he got to the city of Pāvā the Malla princes invited the Buddha and five hundred bhikkhus to the city hall where they listened to a discourse by the Buddha given in the early part of the night. When the Malla princes left the congregation hall after the discourse was ended the Buddha asked the Venerable Sāriputta to give a discourse to the five hundred bhikkhus.

It was during the time when Nigaṇṭha Nāṭaputta, teacher of the Nigaṇṭha sect had just died and his disciples were locked in a dissension. Referring to them, the Venerable Sāriputta said that the Niganthas were in disarray because Nāṭaputta was not a perfectly enlightened Buddha, and his teachings were taught in a bad way; that was why his pupils were now in disarray. The Buddha on the other hand, was a Perfectly Self-enlightened One and taught the Dhamma in the right manner. That being so all the bhikkhu disciples should not engage themselves in arguments about the Dhamma; they should recite the Dhamma in unison. By doing so, the Noble Practice would last long, to the benefit of men and devas. Having made this preliminary talk, the Venerable Sāriputta discoursed on the Dhammas that were grouped into Single Dhammas, Two Dhammas, Three Dhammas, Four Dhammas, etc., progressing up to Ten Dhammas.

In doing so, in the category of Single Dhammas he declared that nutriment or food (*Āhāra*) is the single factor that sustains living beings.

In the category of Two Dhammas, he mentioned mind and matter, ignorance and craving for existence; mindfulness and comprehensions; tranquillity of mind and Insight, etc.

In Three Dhammas he mentioned the three roots of demeritoriousness, the three roots of meritoriousness, the three kinds of misconduct, the three kinds of good conduct, the three trainings, the three kinds of development, etc.

In the last category of Ten Dhammas he spoke of ten spheres of Kasiṇa, ten kinds of action productive of unwholesome effects, ten kinds of action productive of wholesome effects, etc.

In the Saṅgīti Suttas, the ten categories of dhammas beginning with a single dhamma to ten dhammas all sum up to 1014 kinds of dhamma. There is no other sutta where a greater number of kinds of dhamma is enumerated. The Buddha called this sutta 'Saṅgītipariyāya' which the Commentary defines as the discourse that provides for condition or cause for unanimity among the Saṅghas with regard to dhammas.

XI. Dasuttara Sutta

This sutta also was taught by the Venerable Sāriputta. During his stay near the Vagarā lake at Campā he made this discourse to the bhikkhus, saying, "Bhikkhus, I shall discourse on Dassuttara Sutta that will release you from the bonds of defilements, thereby leading to Nibbāna, the end of dukkha.

In making this discourse, as with the Saṅgīti Sutta, the Venerable Sāriputta presented the dhamma under ten groups such as the Single Dhammas, Two Dhammas, Three Dhammas and so on. The difference here is that the teacher uses a formula such as, for instance in the Single Dhamma, "One dhamma brings much benefit. One dhamma should be developed. One dhamma should be understood fully, etc." Then he explains "Which single dhamma brings much benefit? Not neglecting in doing good deeds is the single dhamma which brings much benefit."

In the Two Dhammas and the remaining groups of dhammas too, the same formula is employed. Thus in two Dhammas he expounds mindfulness and comprehension as the two dhammas which bring much benefit. He further states that tranquillity of mind and Insight are the two dhammas which should be developed.

The Commentary explains that this sutta is called Dasuttara because it sets out to present some important dhammas from the Buddha's words in ten graduated groups from a single dhamma to ten dhammas.

Most of the dhammas described in the Dasuttara sutta are found in Saṅgīti sutta. However, there are certain dhammas that are found only in this sutta. To name some of them:

In the Saṅgīti sutta, in the Two Dhamma group Saṅkhata and Asaṅkhata, Vijjā and Vimutti are not found;

In the Three Dhammas of that sutta, the three knowledges pertaining to the past, the future and the present, are not found;

In the Four Dhammas of that sutta the four Sampatti Cakkas and the four Ariya Truths are not found;

In the Six Dhammas, the six Abhiññās are not found;

In the Seven Dhammas, the seven Khīṇāsavabalas are not found;

In the Eight Dhammas, the eight causes which are conducive to attaining knowledge, the Eight Ariya Maggas and the eight thoughts of great man are not found;

Further, in the Nine Dhammas, the nine dhammas which are based on Yonisomanasikāra or the right attitude of mind, the nine dhammas which are based on craving and the nine kinds of perception are not found;

In the Ten Dhammas, the ten perceptions and the ten causes of destruction are not found in the Singīti sutta.

In the Dasuttara Sutta the Venerable Sāriputta enumerated 550 kinds of dhamma.

May the Buddha's Teaching
shine forth like the radiant sun.

The Editorial Committee
Department for the Promotion and
Propagation of the Sāsana,
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Yangon, Myanmar.

Dated....., May 2006

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Namo tassa bhagavato arahato sammāsambuddhassa.

I. Pāthika Sutta

DĪGHA NIKĀYA
PĀTHIKA VAGGA PĀLI
I. PĀTHIKA SUTTA

Discourse concerning Pāthikaputta, the Naked Ascetic
The Story of Sunakkhatta

1. Thus have I heard:

At one time the Bhagavā was staying at a market town named Anupiya, in the country of the Malla Princes. Then in the morning, the Bhagavā having rearranged his robes and taking his alms bowl and great robe set out for the market town of Anupiya for alms-food. Then this thought occurred to the Bhagavā: 'It is still too early to go round for alms-food in the market town of Anupiya. It would be good if I were to go to the monastic dwelling belonging to the wandering ascetic Bhaggava of the Bhaggava clan'.

2. Then the Bhagavā approached the monastic dwelling belonging to the wandering ascetic Bhaggava of the Bhaggava clan. Then the wandering ascetic Bhaggava addressed the Bhagavā thus:

"May the Bhagavā please come. Venerable Sir, the coming of the Bhagavā is good. Venerable Sir, it has taken a long time for the Bhagavā to visit us here. Here is a seat duly prepared. May the Bhagavā take the seat."

Then the Bhagavā took the prepared seat. The wandering ascetic Bhaggava took a low seat and sat at a suitable place. Seated thus, he said to the Bhagavā: "Venerable Sir, previously on some days Sunakkhatta, a Licchavī prince, came to me and said, 'Bhaggava, now I have rejected the Bhagavā; I no longer regard the Bhagavā as my teacher'. Is it true, Venerable Sir, as Sunakkhatta, the Licchavī prince, had said?"

Bhaggava, it is true as Sunakkhatta, the Licchavī prince had said.

3. Bhaggava, previously on some days, Sunakkhatta, the Licchavi prince came to me, and after paying homage to me, sat at a suitable place and said, "Venerable Sir, I will now reject the Bhagavā, I will no longer regard the Bhagavā as my teacher."

When this was said, Bhaggava, I said to Sunakkhatta, the Licchavi prince thus: "Have I ever told you, 'Come Sunakkhatta, regard me as your teacher?'"

'No Venerable Sir', he replied.

"Have you also ever told me, 'Venerable Sir, I will regard you as my teacher?'"

'No Venerable Sir,' he replied.

"Sunakkhatta, I have never said to you, 'Come, Sunakkhatta regard me as your teacher'. You also have never told me, 'Venerable Sir, I will regard you as my teacher'. Empty man! (void of any chance for magga and phala). This being so, who are you and whom are you rejecting? Empty man! Look, at this offence that you have done!"

4. Sunakkhatta said, "Venerable Sir, the Bhagavā has not shown me the feats of supernormal psychic powers which transcend the dhamma practised by ordinary human beings¹."

"Have I ever told you, 'Come, Sunakkhatta, regard me as your teacher. I will show you the feats of supernormal psychic powers, which transcend the dhamma practised by ordinary human beings?'"

"No Venerable Sir", he replied.

"Have you also said to me, 'Venerable Sir, if the Bhagavā would show me the feats of supernormal psychic powers which transcend the dhamma practised by ordinary human beings, I would regard you as my teacher?'"

"No Venerable Sir," he replied.

"Sunakkhatta, I have never told you, 'come Sunakkhatta, regard me as your teacher. I will show you the feats of

1. Dhamma practised by ordinary human beings: Manussadhamma: this means the moral precepts such as the five precepts, the ten precepts which are ordinarily observed in the course of everyday life.

supernormal psychic powers which transcend the dhamma practised by ordinary human beings'. And you also have never told me, 'Venerable Sir, if the Bhagavā would show me the feats of supernormal psychic powers which transcend the dhamma practised by ordinary human beings, I would regard you as my teacher.'

"This being so, empty man, who are you and whom are you rejecting? Sunakkhatta, what do you think of that? Whether the feats of supernormal psychic powers which transcend the dhamma practised by ordinary human beings are shown or not, is it not a fact that the Dhamma, which I have taught for ending dukkha has actually led those who practise it, to the end of dukkha?"

Sunakkhatta replied, "Venerable Sir, whether the supernormal feats of psychic powers, which transcend the dhamma practised by ordinary human beings, are shown or not, it is a fact that the Dhamma which the Bhagavā has taught for ending dukkha has actually led those who practise it, to the end of dukkha."

"Sunakkhatta, whether the supernormal feats of psychic powers, which transcend the dhamma practised by ordinary human beings are shown or not, it is a fact that the Dhamma, which I have taught for ending dukkha has actually led those who practise it, to the end of dukkha. Sunakkhatta, this being so, why should the supernormal feats of psychic powers, which transcend the dhamma practised by the ordinary human beings be shown? Empty man! Look at this offence that you have done."

5. Sunakkhatta said then, "Venerable Sir, the Bhagavā has not made known to me the doctrine concerning the beginning of the world¹."

"Have I ever told you, 'Come Sunakkhatta, regard me as your teacher. I will teach you the doctrine concerning the beginning of the world?'"

1. The doctrine concerning the beginning of the world; aggañña: here, it refers to the traditional beliefs on how the world has begun. See Aggañña Sutta, the third sutta in this vagga, for further comments.

“No Venerable Sir”, he replied.

“Have you also ever said to me, “Venerable Sir, if the Bhagavā would teach me the doctrine concerning the beginning of the world, I would regard the Bhagavā as my teacher?”

“No Venerable Sir,” he replied.

“Sunakkhatta, I have never told you, ‘Come, Sunakkhatta, regard me as your teacher. I will teach you the doctrine concerning the beginning of the world’. And you also have never told me, ‘Venerable Sir, if the Bhagavā would teach me the doctrine concerning the beginning of the world, I would regard you as my teacher’. This being so, you empty man, who are you and whom are you rejecting? Sunakkhatta, what do you think of this? Whether the doctrine concerning the beginning of the world is taught or not, is it not a fact that the Dhamma, which I have taught for ending dukkha has actually led those who practise it, to the end of dukkha?”

(He replied) “Venerable Sir, whether the doctrine concerning the beginning of the world is taught or not, it is a fact that the Dhamma which the Bhagavā has taught for ending dukkha, has actually led those who practise it, to the end of dukkha.”

“Sunakkhatta, whether the doctrine concerning the beginning of the world is taught or not, it is a fact that the Dhamma, which I have taught for ending dukkha has actually led those who practise it, to the end of dukkha. This being the case, Sunakkhatta, why should the doctrine concerning the beginning of the world be taught? You empty man! Look at this offence you have done.”

6. “Sunakkhatta, you have once extolled my virtues in various ways in the country of the Vajjī princes¹.”

The Bhagavā indeed is worthy of special veneration (Araham); he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha); he possesses supreme

1. In the text the Pali word used is ‘gāma’ lit: meaning village.

According to the commentary, it refers to Vesālī, the country of the Vajjī princes.

knowledge and perfect practice of morality (Vijjacaranasampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (Lokavidu); he is incomparable in taming those who deserve to be tamed (Anuttaropurisasammasārathi); he is the Teacher of devas and men (Satthādevamanussānam); he is the Enlightened One knowing and teaching the Four Ariya Truths (Buddha); and he is the Most Exalted (Bhagavā).

In this manner Sunakkhatta, you have once extolled my virtues in various ways in the country of the Vajjī princes.

“Sunakkhatta, you have also extolled the virtues of the Dhamma in various ways in the country of the Vajjī princes: The Teaching of the Bhagavā, the Dhamma is well expounded (svākkhata); it is personally apperceivable (sanditthika); it is not delayed in its results (akālika); it can stand investigation (ehipassika); it is worthy of being perpetually borne in mind (opaneyyika) and it can be realized by the Ariyas individually, (paccattam veditabba viññuhi).”

“Sunakkhatta, in this manner you have once extolled the virtues of the Dhamma in various ways in the country of the Vajjī princes.”

“Sunakkhatta, you have also extolled the virtues of the Saṃgha in various ways in the country of the Vajjī princes: ‘The disciples of the Bhagavā, the Saṃgha, are endowed with right practice (Suppaṭipanna); they are endowed with straightforward uprightedness (ujuppatipanna); they practise solely for right conduct (ñāyappaṭipanna); they are endowed with correctness in practice (sāmicippaṭipanna); the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs, of disciples of the Bhagavā are worthy of receiving offerings brought even from afar (āhunneyya); they are worthy of receiving offerings specially set aside for guests (pāhunneyya); they are worthy of receiving offerings donated for well-being in the next existence (dakkhiṇeyya); they are worthy of receiving obeisance with joined palms raised to the forehead (anjalikaraniya); they are the incomparable fertile fields for all to sow the seeds of merit (anuttaram puñṇakkhettaṃ lokassa).”

“In this manner Sunakkhatta, you have once extolled the virtues of the Saṃgha in various ways in the country of the Vajjī princes.”

“Sunakkhatta, I shall tell you this, I shall let you know (as a warning). Sunakkhatta, people will say (ridiculing you): ‘Sunakkhatta, of the Licchavīs, not being able to take up the Noble Practice under Samaṇa Gotama, has left the Order and returned to the worldly life’. Thus I told Sunakkhatta what the people would say of him, (ridiculing him). Bhaggava, although I spoke to him thus, Sunakkhatta, the Licchavī prince departed from this Teaching in the manner of one doomed to niraya and apāya.”

The Story of Korakkhattiya

7. Bhaggava, at one time I was staying at Uttaraka, a market town in the country of Thulu. Bhaggava, at that time, having rearranged my robes and taking the alms bowl and great robe early in the morning, I entered the market town of Uttaraka with Sunakkhatta the Licchavī Prince, as my samaṇa follower to go round for alms-food. At that time there was the naked ascetic Korakkhattiya who acted like a dog, walked on all fours and picked up the food which was dropped on the ground with his mouth and ate it. Bhaggava, when Sunakkhatta, the Licchavī prince saw the naked ascetic Korakkhattiya, acting like a dog, walking on all fours, picking up the food which was dropped on the ground, with his mouth and eating it, this thought occurred to him, ‘Oh friends, how admirable indeed is this recluse who walks on all fours and picks up the food, which is dropped on the ground, with his mouth and eats it!’

‘Bhaggava, at that time by mental reflection (by virtue of the power of knowing the thought of others), I came to know what was passing in the mind of Sunakkhatta, the Licchavī prince, and I said to him, ‘Empty man, you profess yourself to be a samaṇa and a scion of the Sakyan clan’.

He then asked me ‘Venerable Sir, why did the Bhagavā say to me, “Empty man, you profess yourself also to be a samaṇa and a scion of the Sakyan clan!”’.

“Sunakkhatta, when you saw this naked ascetic Korakhattiya, acting like a dog, walking on all fours and picking up the food, which was dropped on the ground with his mouth and eating it, did not this thought occur to you, ‘Oh friends, how admirable indeed is this recluse who walks on all fours and picks up the food which is dropped on the ground, with his mouth and eats it!’”

‘Yes indeed, Venerable Sir. but why is the Bhagavā envious of the Arahats in others?’

‘You empty man, I am not envious of the Arahats in others. As a matter of fact, this evil wrong view¹ has arisen only in you. Abandon that wrong view. Don’t let it be a disadvantage and cause you suffering for a long time. Indeed, Sunakkhatta, you think this naked ascetic Korakhattiya as: ‘This recluse is admirable’. On the seventh day from today that person will die of overeating. After death he will be reborn in Kālakañcika realm, the most inferior of the asura realms. His dead body will be discarded in the cemetery overgrown with biraṇa grass.²’

Sunakkhatta, if you wish, you can go to the naked ascetic Korakhattiya and ask him, ‘friend Korakhattiya, do you know your destination? There is the possibility that the naked ascetic Korakhattiya will make the reply, ‘Yes friend Sunakkhatta, I know my own destination. I will be reborn as an Asura in Kālakañcika realm, the most inferior region of the Asura realms’.

“Bhaggava, Sunakkhatta the Licchavī prince, then went to the naked ascetic Korakhattiya, and said to him, Friend Korakhattiya, the Samaṇa Gotama has foretold: ‘The naked ascetic Korakhattiya will die of overeating on the seventh day from today. After death, he will be reborn in Kālakañcika realm, the most inferior of the Asura realms. His dead body will be discarded in the cemetery overgrown with bīraṇa grass’. For that reason, friend Korakhattiya to prove the Samaṇa Gotama

1. Evil wrong view: pāpakan diṭṭhigatam. Here wrong view is believing one who is not an Arahāt to be an arahāt, and believing one who is an Arahāt to be not an Arahāt.

2. biraṇa grass: A kind of long-bladed grass.

wrong, please take your food in moderation and also drink your water in moderation’.”

“Afterwards Bhaggava, not believing my words Sunakkhatta the Licchavī prince kept on counting the passing days as one day, two days etc, till the seventh day.”

“Then Bhaggava, the naked ascetic Korakhattiya died of overeating on the seventh day and was reborn in the Kālakañcika realm, the most inferior of the Asura realms. His dead body was discarded in the cemetery overgrown with biraṇa grass.”

9. Bhaggava, Sunakkhatta the Licchavī prince, heard that the naked ascetic Korakhattiya had died of overeating and that his dead body had been discarded in the cemetery overgrown with biraṇa grass. Bhaggava, Sunakkhatta, the Licchavī prince then went to the naked ascetic Korakhattiya in the cemetery, overgrown with biraṇa grass and asked him after striking him three times with his hand, ‘Friend, Korakhattiya, do you know your destination?’ Bhaggava, the naked ascetic Korakhattiya then rose up¹, rubbing his back with his hand and said, ‘Friend Sunakkhatta, I know my destination, I am now an Asura in Kālakañcika realm, the most inferior region of the Asura realms’. Having said thus he fell down on the spot on his back.

10. Then Bhaggava, Sunakkhatta the Licchavī prince approached me and after paying homage to me sat down at a suitable place. Then Bhaggava, I said to Sunakkhatta the Licchavī prince, who was thus seated at a suitable place,’ ‘Sunakkhatta, what do you think of this? Concerning what I told you in respect of the naked ascetic Korakhattiya, did the events prove my words to be true or otherwise?’

“Venerable Sir, concerning what you had told me, in respect of the naked ascetic Korakhattiya the events had proved your words to be true, not otherwise.”

“Sunakkhatta, what do you think of this? Such being the case, does it or does it not amount to showing the supernormal

1. A dead body normally cannot rise up and speak but here the Buddha with his power had brought Korakhattiya from the Asura realm and made him possess the dead body to rise up and speak. (the commentary).

feats of psychic powers, which transcends the dhamma practised by ordinary human beings?"

"Venerable Sir, such being the case, certainly it amounts to showing the supernormal feats of psychic power (which accrue from) practices higher than that of ordinary human beings'; it does not amount to not showing them."

"You empty man! You said to me, who showed in this manner the supernormal feats of psychic power which transcends the dhamma practised by ordinary human beings, 'Venerable Sir, the Bhagavā has not shown me the supernormal psychic powers which transcend the dhamma practised by ordinary human beings. 'You empty man! Look at this offence that you have done'."

Bhaggava, although I spoke to him thus, Sunakkhatta the Licchavī prince, departed from this Teaching in the manner of one doomed to suffer in niraya.

The Story of the Naked Ascetic Kalāramattaka

11. At one time, Bhaggava, I was staying in the pinnacled monastery in the Mahāvana great forest near Vesālī. At that time there lived in Vesālī, the country of the Vajjī princes, the naked ascetic Kalāramattaka, who was enjoying the height of gain (and fame) with numerous followers. He had resolved to keep observance of the (following) seven modes of conduct:

- (i) to remain naked for life, not wearing any clothes.
- (ii) to practise chastity for life, not indulging in sexual intercourse.
- (iii) to live on meat and intoxicating drinks for life, not partaking of rice or bread.
- (iv) not to go beyond the Udena shrine in the east of Vesālī.
- (v) not to go beyond the Gotamaka shrine in the south of Vesālī.
- (vi) not to go beyond the Sattamba shrine in the west of Vesālī.
- (vii) not to go beyond the Bahuputta shrine in the north of Vesālī.

By observing these seven modes of conduct he had acquired the highest gain and fame with numerous followers in Vesālī, the country of the Vajjī princes.

12. Bhagavā, at that time Sunakkhatta, the Licchavī prince, went to the naked ascetic Kalāramattaka and asked him a question. The naked ascetic Kalāramattaka was unable to answer the question put to him by Sunakkhatta. Being unable to answer the question, the naked ascetic Kalāramattaka showed his anger, hatred and annoyance.

“Then Bhaggava, this thought occurred to Sunakkhatta, the Licchavī prince, ‘O Friends, I have offended an admirable Samaṇa who is an Arahāt. May not this offence cause us disadvantage and suffering for a long time’.”

13. Bhaggava, Sunakkhatta, the Licchavī prince approached me and after paying homage to me, sat at a suitable place. Then, Bhaggava, I said to Sunakkhatta, the Licchavī prince, who was thus seated, ‘You empty man, you profess yourself also to be a Samaṇa and a scion of the Sakyan clan’.

He asked me then, “Venerable Sir, why did the Bhagavā say to me ‘You empty man, you profess yourself also to be a Samaṇa and a scion of the Sakyan clan?’”

‘Sunakkhatta, you approached the naked ascetic Kalāramattaka and asked him a question. The naked ascetic Kalāramattaka could not answer the question put to him by you. Being unable to answer the question did he not show his anger, hatred and annoyance? And did not this thought occur to you, O Friends, I have offended an admirable samaṇa who is an Arahāt. May not this offence cause us disadvantage and suffering for a long time?’

“Yes, indeed Venerable Sir. But why is the Bhagavā envious of the Arahātship in others?”

‘You empty man, I am not envious of the Arahātship in others. As a matter of fact, this evil wrong view has arisen only in you. Abandon that wrong view. Don’t let it be a disadvantage and cause you suffering for a long time. Indeed, Sunakkhatta you think this naked ascetic Kalāramattaka as: “This recluse is admirable. Very soon he will put on clothes and wander about

with his wife, partaking of rice and bread; he will go beyond all the shrines in Vesālī; his followers will dwindle away and he will die.'

Then Bhaggava, soon afterwards the naked ascetic Kalāramattaka put on clothes and wandered about with his wife, partaking of rice and bread; he went beyond all the shrines in Vesālī; his followers dwindled away and he died.

14. 'Bhaggava, Sunakkhatta, the Licchavī prince heard that the naked ascetic Kalāramattaka had put on clothes and had been wandering about with his wife, partaking of rice and bread; that he had gone beyond all the shrines in Vesālī; that his followers had dwindled away and he had died.'

Then Bhaggava, Sunakkhatta, the Licchavī prince approached me and after paying homage to me, sat at a suitable place. Bhaggava, I said then to Sunakkhatta the Licchavī prince, who was thus seated: 'Sunakkhatta, what do you think of this? Concerning what I had told you about the naked ascetic Kalāramattaka, did the events prove my words to be true or otherwise?'

'Venerable Sir, concerning what the Bhagavā had told me about the naked ascetic Kalāramattaka, the events had proved your words to be true and not otherwise!'

'Sunakkhatta, what do you think of this? Such being the case, does it not amount to showing the supernormal feats of psychic power which transcend the dhamma practised by ordinary human beings?'

'Venerable Sir, such being the case, it amounts to showing the supernormal feats of psychic power which transcend the dhamma practised by ordinary human beings; it does not amount to not showing them'.

"You empty man, to me, who showed in this manner the supernormal feats of psychic power which transcend the dhamma practised by ordinary human beings, you said 'Venerable Sir, the Bhagavā has not shown me the supernormal psychic power which transcend the dhamma practised by ordinary human beings.' You empty man! Look at this offence that you have done."

‘Bhaggava, although I spoke to him thus, Sunakkhatta the Licchavī prince departed from this Teaching in the manner of one doomed to suffer in niraya and apāya’.

The Story of the Naked Ascetic Pāthikaputta

15. At one time the Bhagavā I was staying in the same pinnacled monastery of the Mahāvanna forest near Vesālī. At that time there lived in Vesālī the country of the Vajjī princes, the naked ascetic Pāthikaputta, who was enjoying then the height of gain and fame with numerous followers. He said these words to the people of Vesālī:

“Samaṇa Gotama claims attainment of Sabbaññutañāna, I also claim attainment of Sabbaññutañāna¹. In fact a person who claims attainment of Sabbaññutañāna should show in competition with, another who also claims attainment of Sabbaññutañāna, feats of supernormal psychic power, which transcends the dhamma practised by ordinary human beings. If Samaṇa Gotama comes half the way. I will also go half the way. Then at that place, we will both show feats of supernormal psychic power, which transcends the dhamma practised by ordinary human beings. If Samaṇa Gotama shows one kind of supernormal psychic power, which transcends the dhamma practised by ordinary human beings, I will show two, if the Samaṇa Gotama shows two kinds of supernormal psychic power, which transcend the dhamma practised by ordinary human beings, I will show four; if Samaṇa Gotama shows four kinds of supernormal psychic power, which transcends the dhamma practised by ordinary human beings, I will show eight. For every feat of supernormal psychic power which transcends the dhamma practised by ordinary human beings, I will match him with twice that number.”

16. Bhaggava, at that time, Sunakkhatta the Licchavī prince approached me and after paying homage to me, sat at a suitable place. Bhaggava, the Licchavī prince Sunakkhatta having sat at a suitable place addressed me as follows:

1. claims attainment of Sabbannutañāna: Nāṇavado. Literally it means one who talks about knowledge. According to the sub-commentary Nāṇa here is Sabbannutañāna.

‘Venerable Sir, there lived in Vesālī, the country of the Vajjī princes, the naked ascetic Pāthikaputta, who was enjoying then the height of gain and fame with numerous followers. He said these words to the people of Vesālī. The Samaṇa Gotama claims attainment of Sabbaññutañāṇa; I also claim attainment of Sabbaññutañāṇa. In fact a person who claims attainment of Sabbaññutañāṇa should show in competition with another who also claims attainment of Sabbaññutañāṇa, feats of supernormal psychic power which transcends the dhamma practised by ordinary human beings. If the Samaṇa Gotama comes half the way, I will go half the way. Then at that place, we will both show feats of supernormal psychic power which transcend the dhamma practised by ordinary human beings. If the Samaṇa Gotama shows one kind of supernormal psychic power which transcends the dhamma practised by ordinary human beings, I will show two. If the Samaṇa Gotama shows two kinds of supernormal psychic power which transcends the dhamma practised by ordinary human beings, I will show four; if the Samaṇa Gotama shows four kinds of supernormal psychic power which transcend the dhamma practised by ordinary human beings, I will show eight. For every feat of supernormal psychic power he performs, I will match him with twice that number.’

Bhaggava, when Sunakkhatta the Licchavī prince told me thus, I said to him; “Sunakkhatta, if the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought and would not give up that view, he should not come and face me. Should this thought occur to him,’ without withdrawing that word, without abandoning that thought and without giving up that view, I will go and face the Samaṇa Gotama’, his head would break asunder and fall off.”

17. “Venerable Sir, let the Bhagavā restrain his words; let the Sugata restrain his words”, (Sunakkhatta said) “Sunakkhatta why did you say to me: ‘Venerable Sir, let the Bhagavā restrain his words, let the Sugata restrain his words’?” ‘I asked him’.

The Bhagavā had stated definitely thus: ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought and would not give up that view, he should not come and face me. Should this thought occur to him

“Without withdrawing that word, without abandoning that thought and without giving up that view I will go and face Samaṇa Gotama”, his head would break asunder and fall off”. Should the naked ascetic Pāthikaputta come and face the Bhagavā in a changed form¹, that statement of the Bhagavā would turn out to be untrue.

18. Sunakkhatta, is the Tathāgata in the habit of saying what is untrue²?

“Did the Bhagavā know rightly by his own mind what was passing in the mind of the naked ascetic Pāthikaputta, when the Bhagavā stated, ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, not give up that view, he should not come and face me. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought, and without giving up that view, I would go and face Samaṇa Gotama’, his head would break asunder and fall off?” ‘Or did the devas inform the Bhagavā about that as: ‘Venerable Sir, if the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought and not give up that view, he should not come and face the Bhagavā. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought, and without giving up that view, I would go and face Samaṇa Gotama, his head would break asunder and fall off?’

19. Sunakkhatta, I know rightly by my own mind what is passing in the mind of the naked ascetic Pāthikaputta when I say: ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, and would not give up that view, he should not come and face me. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought and without giving up that view, I would go and face Samaṇa Gotama, his head would break asunder and fall off”.

1. In a changed form: Viruparupena. Assuming a form, different from one's own.

2. ‘What is untrue’: vacidvayagamini: words that have double meaning.

“And the devas also informed me about that as: “Venerable Sir, if the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, and would not give up that view, he should not come and face the Bhagavā. Should this thought occur to him, “without withdrawing that word, without abandoning that thought, and without giving up that view, I would go and face Samaṇa Gotama’ his head would break asunder and fall off.”

“Ajita, the great Licchavī general after passing away, is now reborn in the Tāvātimsā deva realm. He came to me and said this; ‘Venerable Sir, the naked ascetic Pāthikaputta is a shameless person. Venerable Sir, the naked ascetic Pāthikaputta is a liar. Venerable Sir, the naked ascetic Pāthikaputta said in the country of the Vajjīs that I had been reborn in the great Niraya, the realm of intense continuous suffering. Venerable Sir, but I have been reborn in the Tāvātimsā deva realm and not in the great Niraya. Venerable Sir, the naked ascetic Pāthikaputta is a shameless person. Venerable Sir, the naked ascetic Pāthikaputta is a liar. Venerable Sir, if the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, and would not give up that view, he should not come and face the Bhagavā. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought and without giving up that view, I would go and face Samaṇa Gotama’, his head would break asunder and fall off’.

In this way Sunakkhatta, I know rightly by my own mind what is passing in the mind of the naked ascetic Pāthikaputta, when I say: ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama’, his head would break asunder and fall off.

And the devas also informed me about that as: ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face the Bhagavā. Should this thought

occur to him: 'without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama', his head would break asunder and fall off'.

"Sunakkhatta, after going round for alms-food in Vesālī and after having had (my) meal, I will leave the place of alms gathering and go to the monastic dwelling of the naked ascetic Pāthikaputta to spend the day. Now, Sunakkhatta, you can inform about this to anyone you like."

"Discourse on Showing Feats of Supernormal Psychic Power"

20. Then, Bhaggava, I rearranged my robes and taking my alms bowl and great robe, entered Vesālī early in the morning for alms-food. After going round for alms-food and having had (my) meal, I left the place of alms gathering and went to the monastic dwelling of the naked ascetic Pāthikaputta to spend the day.

Then, Bhaggava, Sunakkhatta the Licchavī prince, entering Vesālī hurriedly went to the well-known distinguished Licchavīs and said to them; 'Friends, the Bhagavā having gone round for alms-food in Vesālī, and having had the meal, has left the place of alms gathering and gone to the monastic dwelling of the naked ascetic Pāthikaputta to spend the day. Proceed there friends, proceed there friends. There will be a show of feats of supernormal psychic power, which transcend the dhamma practised by ordinary human beings and performed by admirable Samaṇas'. Then, Bhaggava, the well-known and distinguished Licchavīs thought thus: 'Friends, there will be a show of feats of supernormal psychic power which transcend the dhamma practised by ordinary human beings and performed by admirable Samaṇas. Let us go there now, friends'.

He also went round to the well-known, distinguished rich brahmins, wealthy householders, Samaṇas and Brahmaṇas of various views and said to them, 'Friends, the Bhagavā having gone round for alms-food in Vesālī, and having had the meal has left the place (of alms gathering) and gone to the monastic dwelling of the naked ascetic Pāthikaputta, to spend the day.

Proceed there friends, proceed there friends. There will be a show of feats of supernormal psychic power, which transcend the dhamma practised by ordinary human beings and performed by admirable Samaṇas.'

Then, Bhaggava, the well-known, distinguished rich brahmins, the wealthy householders and the Samaṇas and Brahmanas of various views thought thus: 'Friends, there will be a show of feats of supernormal psychic power which transcend the dhamma practised by ordinary human beings and performed by admirable Samaṇas. Let us go there now, friends'.

Then, Bhaggava, the well-known distinguished Licchavis, the well-known distinguished rich brahmins, wealthy householders and Samaṇas and Brahmanas of various views proceeded to the monastic dwelling of the naked ascetic Pāthikaputta, in a great multitude numbering hundreds, numbering thousands.

21. Bhaggava, the naked Pāthikaputta heard that 'The well-known distinguished Licchavis had come; the well-known distinguished rich brahmins, wealthy householders and Samaṇas and Brahmanas of various views had also come; Samaṇa Gotama was also spending the day at my monastic dwelling'. On hearing this news, he was seized by alarm, he was agitated and was overwhelmed with hair-raising terror. Bhaggava, at that time, the naked ascetic Pāthikaputta, being seized by alarm, being agitated and being overwhelmed with hair-raising terror went to the monastic dwelling of the wandering ascetic Tindukakharu.

Bhaggava, that crowd heard that 'The naked ascetic Pāthikaputta, being seized by alarm, being agitated and being overwhelmed with hair-raising terror, had gone to the monastic dwelling of the wandering ascetic Tindukakhanu'.

Then Bhaggava, the crowd called a certain man and said: 'Come, O man, you go to the naked ascetic Pāthikaputta at the monastic dwelling of the wandering ascetic Tindukakhanu and tell him thus: 'Come friend, Pāthikaputta, the well-known distinguished Licchavis have come; the well-known distinguished rich brahmins, wealthy householders and Samaṇas and brahmanas of various views have also come; Samaṇa Gotama is also spending

the day at your monastic dwelling. Friend Pāthikaputta, you have once told the people of Vesālī;

Samaṇa Gotama claims attainment of Sabbaññuta Ñāṇa: I also claim attainment of Sabbaññuta Ñāṇa. In fact a person who claims attainment of Sabbaññuta Ñāṇa should show in competition with another, who also claims attainment of Sabbaññuta Ñāṇa, feats of supernormal psychic power which transcend the dhamma practised by ordinary human beings. If the Samaṇa Gotama comes half way, I will also go half way. Then at that place, we will both show feats of supernormal psychic power which transcend the dhamma practised by ordinary human beings. If the Samaṇa Gotama shows one kind of supernormal psychic power which transcends the dhamma practised by ordinary human beings, I will show two; if Samaṇa Gotama shows two kinds of supernormal psychic power which transcend the dhamma practised by ordinary human beings, I will show four; if the Samaṇa Gotama shows four kinds of supernormal psychic power which transcend the dhamma practised by ordinary human beings, I will show eight. For his every feat of supernormal psychic power which transcend the dhamma practised by ordinary human beings, I will match him with twice that number’.

‘Friend Pāthikaputta, come then for half of the way; Samaṇa Gotama is the first to have come and is spending the day in your monastic dwelling’.

22. Bhaggava, that man saying, ‘Very well’, to the crowd went to the naked ascetic Pāthikaputta at the monastic dwelling of the wandering ascetic Tindukakhanu and said to him:

‘Come, friend Pāthikaputta, the wellknown distinguished Licchavis have come; the well-known distinguished rich brahmins, wealthy householders and Samaṇas and Brahmanas of various views have also come; Samaṇa Gotama is also spending the day in your monastic dwelling. Friend Pāthikaputta, you have once told the people of Vesālī: ‘Samaṇa Gotama claims attainment of Sabbaññuta Ñāṇa; I also claim attainment of Sabbaññuta Ñāṇa. In fact a person who claims attainment of Sabbaññuta Ñāṇa should show, in competition with another, who also claims attainment

of Sabbaññuta Ñāṇa, feats of supernormal psychic powers which transcend the dhamma practised by ordinary human beings ...p... I will match him with twice that number.” ‘Friend Pāthikaputta, come then for half the way; Samaṇa Gotama is the first to have come and is spending the day in your monastic dwelling’.

When this was said, Bhaggava, the naked ascetic Pāthikaputta said, ‘Friend, I am coming. Friend, I am coming.’ But he only wriggled and was unable to rise up from his seat.

Then Bhaggava, the man said to the naked ascetic Pāthikaputta, “Friend Pāthikaputta, are your buttocks stuck to the seat? Or is your seat stuck to your buttocks? Saying, ‘ Friend, I am coming. Friend, I am coming,’ you just wriggled and were unable to rise up from your seat.”

Bhaggava, in spite of being told thus, the naked ascetic Pāthikaputta merely said, ‘Friend, I am coming, Friend, I am coming’. But he only wriggled and was unable to rise up from his seat.

23. Bhaggava, when that man knew that the naked ascetic Pāthikaputta would only say, ‘Friend, I am coming. Friend, I am coming’, and only wriggled and was unable to rise up from his seat and that he was likely to lose (the contest), that man went back to the crowd and reported to them, ‘Friends, the naked ascetic Pāthikaputta said, ‘Friend, I am coming. Friend, I am coming’. But he just wriggled and was unable to rise up from his seat. He is likely to lose (in the contest).

When this was said, Bhaggava, I told the crowd thus; ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, and would not give up that view, he should not come and face me. Should this thought occur to him, “Without withdrawing that word, without abandoning that thought and without giving up that view, I would go and face Samaṇa Gotama,” his head would break asunder and fall off’.

End of First Recitation

24. Then, Bhaggava, a certain Licchavī Chief Minister rising from his seat addressed the crowd thus: 'Friends, wait for a while till I return; perhaps I may be able to bring along the naked ascetic Pāthikaputta before this assembly'.

Then, Bhagavā, the Licchavī Chief Minister went to the monastic dwelling of the wandering ascetic Tindukakhanu, where the naked ascetic Pāthikaputta was and said to him, 'Come, Friend Pāthikaputta, it will be good for you to come. The well-known distinguished Licchavīs have come; the well-known distinguished rich brahmins, wealthy householders and Samaṇas and Brahmaṇas of various views have also come. Samaṇa Gotama is also spending the day at your monastic dwelling. Friend Pāthikaputta, you have once told the people of Vesālī: 'Samaṇa Gotama claims attainment of Sabbaññuta Ñāṇa ...p... I will match him with twice that number'. Friend Pāthikaputta, come then for only half of the way; the Samaṇa Gotama is the first to have come and is spending the day at your monastic dwelling. Friend Pāthikaputta, Samaṇa Gotama had told the assembled crowd thus: 'If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, and would not give up that view, he should not come and face me. Should this thought occur to him, "Without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama", his head would break asunder and fall off'. Friend Pāthikaputta, do come; just by your coming we will make you the winner and Samaṇa Gotama the loser.

When this was said, Bhaggava, the naked ascetic Pāthikaputta said, 'Friend, I am coming. Friend, I am coming'. But he only wriggled and was unable to rise up from his seat. Then, Bhagavā, the Licchavī Chief Minister said to the naked ascetic Pāthikaputta thus: 'Friend Pāthikaputta, are your buttocks stuck to the seat? Or else, is the seat stuck to your buttocks? Saying 'Friend, I am coming. Friend, I am coming,' you just wriggled and was unable to rise up from your seat. 'Bhaggava, in spite of being told thus, the naked ascetic Pāthikaputta merely said, 'Friend, I am coming, Friend, I am coming'. But he only wriggled and was unable to rise up from his seat.

25. Bhaggava, when the Licchavī Chief Minister knew that the naked ascetic Pāthikaputta could only say, 'Friend, I am coming. Friend, I am coming'. But only wriggled and was unable to rise up from his seat, and that he was likely to lose (in the contest), he went back to the assembled crowd and told them, 'Friends, the naked ascetic Pāthikaputta said, 'Friend, I am coming. Friend, I am coming.' But he only wriggled and was unable to rise up from his seat. He is likely to lose (in the contest).

When this was said, Bhaggava, I told the assembled crowd thus; 'If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him, 'without withdrawing that word, without abandoning that thought, without giving up that view, I will go and face Samaṇa Gotama,' his head will break asunder and fall off. And should this thought occur to you friend Licchavīs, 'we will tie up the naked ascetic Pāthikaputta with ropes and have him dragged along by a team of bullocks', either the ropes would break off or the naked ascetic Pāthikaputta himself would be torn apart. If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him: "Without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama," his head would break asunder and fall off.

26. Then Bhaggava, Jāliya the disciple of Dārupattika, rising from his seat addressed the assembled crowd thus: 'Friends, wait for a while till I return; Perhaps I may be able to bring along the naked ascetic Pāthikaputta before this assembly'.

Then Bhaggava, Jāliya the disciple of Dārupattika went to the monastic dwelling of the wandering ascetic Tindukakhanu, where the naked ascetic Pāthikaputta was (hiding) and said to him, 'Come, Friend Pāthikaputta, it will be good for you to come. The well-known distinguished Licchavīs have come; the well-known distinguished rich brahmins, wealthy householders and Samaṇas and Brahmaṇas of various views have also come.

The Samaṇa Gotama is also spending the day at your monastic dwelling. Friend Pāthikaputta, you have once told the people of Vesālī: Samaṇa Gotama claims the attainment of Sabbaññuta Ñāṇa ...p... I will match him with twice that number'. 'Friend, Pāthikaputta, come then, for only half the way; Samaṇa Gotama is the first to have come and spend the day at your monastic dwelling'.

'Friend Pāthikaputta, Samaṇa Gotama has told the crowd thus: If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him, without withdrawing that word, without abandoning that thought and without giving up that view, I will go and face Samaṇa Gotama and his head would break asunder and fall off. Should this thought occur to you friend Licchavīs, we will tie up the naked ascetic Pāthikaputta with ropes and have him dragged along by a team of bullocks, either the ropes would break off or the naked ascetic Pāthikaputta himself would be torn apart. If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him, 'without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama,' his head would break asunder and fall off. Friend Pāthikaputta, do come; just by your coming, we will make you the winner and Samaṇa Gotama the loser.

When this was said, Bhaggava, the naked ascetic Pāthikaputta said, 'Friend I am coming. Friend, I am coming'. But he only wriggled and was unable to rise up from his seat. Then, Bhaggava, Jāliya the disciple of Dārupattika said to the naked ascetic Pāthikaputta, 'Friend Pāthikaputta, are your buttocks stuck to the seat? or else is the seat stuck to your buttocks? Saying 'Friend, I am coming. Friend, I am coming', you just wriggled and were unable to rise up from the seat.'

Bhaggava, in spite of being told thus the naked ascetic Pāthikaputta merely said, 'Friend, I am coming, Friend, I am coming', but he only wriggled and was unable to rise up from his seat.

27. Bhaggava, when Jāliya the disciple of Dārupattika knew that the naked ascetic Pāthikaputta could only say, 'Friend, I am coming, Friend, I am coming', but only wriggled and was unable to rise up from his seat and that he was likely to lose (in the contest), he said these words to Pāthikaputta: 'Friend Pāthikaputta, what happened in the past was that the lion, king of the beasts, had this thought: "It would be good if I were to make my home base in a jungle thicket, come out from this base in the evening, stretch my limbs and roam about surveying the four quarters, make three brave roars; after making the three brave roars, go out in search of food; after killing the finest animals and eating the choicest tenderest meat, return to my home base."

Then, friend, that lion, king of beasts, made his home base in the jungle thicket, came out from that base in the evening, stretched its limbs and roamed about surveying the four quarters; went out in search of food after making three brave roars, after killing the finest animals and eating the choicest tenderest meat, returned to the home base.

28. Friend Pāthikaputta, there was an old fox who had grown fat and strong, living on the remains of the food of that lion, king of the beasts, Then this thought occurred to that old fox: 'Who am I and who is the lion, the king of beasts? It would be good if I also were to make my home base in a jungle thicket, come out from that base in the evening; stretch my limbs and roam about surveying the four quarters; make three brave roars after surveying the four quarters; go in search of food after making the three brave roars; after killing the finest animals and eating the choicest tenderest meat, return to my home base'.

Then, friend, that old fox made his home base in a jungle thicket, came out from that base in the evening, stretched its limbs and roamed about surveying the four quarters; attempted to make three brave roars after surveying the four quarters; but only produced the barks of a fox, only a very unpleasant sound. Who is the wretched fox? What is the lion's roar? (to him).¹

1. meaning the wretched fox has nothing to do with a lion's roar.

In the same way my friend Pāthikaputta, while you exist by depending on the three fold training of the Buddha's Teaching¹ and by partaking of the leftovers of the food served to the Buddha², you imagine you can insult the Tathāgata who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight. Who are you, wretched Pāthikaputta, to insult the Tathāgata, who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight?³

29. Bhaggava, when Jāliya the disciple of Dārupattika could not make the naked ascetic Pāthikaputta move from that seat by this parable, he said to him thus:

"The fox imagined itself to be not just a lion but to be the king of the beasts.

Although it imagined itself thus, it could only bark like a fox as it used to do in its young days. Who is the wretched fox? What is the lion's roar (to him)?"

In the same way, my friend Pāthikaputta, while you exist by depending on the threefold training of the Buddha's Teaching and by partaking of the leftovers of the food served to the Buddha and his disciples, you imagine you can insult the Tathāgata, who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight. Who are you, wretched Pāthikaputta, to insult the Tathāgata, who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight?

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1. The commentary says that the people support the naked ascetic Pāthikaputta with the four requisites in the belief that he is a Buddha, the Enlightened One, who is accomplished in the threefold training of sīla, samādhi and Paññā. (Pāthikaputta, in fact, was not a Buddha, but since he lives on the requisites offered to him in the belief that he was accomplished in the threefold training of the Buddha's Teaching, he was said to exist by depending on the three fold training of the Buddha's Teaching.
 2. Actually what is meant here is the food left over after making offerings to the Buddha and his disciples. People give away such food to the naked ascetics who go round for food in the evenings (the commentary).
 3. Pāthikaputta's saying that he would compete with the Buddha in showing feats of supernormal psychic power is an insult to the Buddha.

30. Bhaggava, when Jāliya, the disciple of Dārupattika could not make the naked ascetic Pāthikaputta move from that seat by this parable, he said to him thus:

“The fox, a mere follower, imagined itself to be a lion so long as it did not see the reflection of its true self in the water. Although it imagined itself thus, it just barked like a fox as it was used to in its young days. Who is the wretched fox? What is the lion’s roar?”

In the same way, my friend Pāthikaputta, while you exist by depending on the three trainings of the Buddha’s Teaching and by partaking of the leftovers of the food served to the Buddha, you imagine you can insult the Bhagavā who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight. Who are you, wretched Pāthikaputta to insult to the Bhagavā, who is worthy of special veneration and truly comprehends all the dhammas by his own intellect and insight?

31. Bhaggava, when Jāliya the disciple of Dārupattika could not make the naked ascetic Pāthikaputta move from that seat by this parable also, he said to him thus:

“Living on frogs, field rats and decomposed corpses discarded in cemeteries, the fox who had grown up in the wilderness of a great forest imagines itself to be a lion. Although it imagined itself thus, it just barked like a fox as it used to do in its young days. Who is the wretched fox? What is the lion’s roar?”

In the same way, my friend Pāthikaputta, while you exist by depending on the threefold training of the Buddha’s Teaching and by partaking of the leftovers of the food served to the Buddha, you imagine you can insult the Bhagavā, who is worthy of special veneration and who truly comprehends all the dhammas by his own intellect and insight. Who are you, wretched Pāthikaputta to insult the Bhagavā, who is worthy of special veneration and who comprehends all dhammas by his own intellect and insight?

32. Bhaggava, when Jāliya the disciple of Dārupattika could not make the naked ascetic Pāthikaputta move from that seat by this parable also, he returned to the crowd and told them thus:

‘Friends, the naked ascetic Pāthikaputta said, ‘Friend I am coming. Friend, I am coming’. But he only wriggled and was unable to rise up from his seat. He is likely to lose in the contest’.

33. When this was said, Bhaggava, I told the crowd thus: ‘If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come to my presence. Should this thought occur to him, “Without withdrawing that word, without abandoning that thought, without giving up that view, I would go and face Samaṇa Gotama, his head would break asunder and fall off.” And should this thought occur to you friend Licchavīs, ‘we will tie up the naked ascetic Pāthikaputta with ropes and have him dragged along by elephants, either the ropes would break off or the naked ascetic Pāthikaputta would be torn apart. If the naked ascetic Pāthikaputta would not withdraw that word, would not abandon that thought, would not give up that view, he should not come and face me. Should this thought occur to him, ‘without withdrawing that word, without abandoning that thought, without giving up that view, I will go and face Samaṇa Gotama,’ his head would break asunder and fall off.’

34. Then, Bhaggava, with a talk on the dhamma, I showed the assembly the benefits of the dhamma, exhorted them to practise the dhamma, filled them with enthusiasm for the practice of the dhamma, and gladdened them in the dhamma. After thus showing them the benefits of dhamma, after exhorting them to practise the dhamma, after filling them with enthusiasm for the practice of the dhamma, after gladdening them in the dhamma with a talk on the dhamma, and having freed eighty four thousand sentient beings from the various bonds (of kilesā) and having taken them out of the difficult journey (of the four oghas, whirlpools), I entered into the mental absorption of tejo dhātu (i.e. the fourth jhāna).

I rose to a height seven times the length of a palm tree, further creating flames blazing with smoke and rose to a height of seven times the length of a palm tree, and returned to and stayed at the pinnacled monastery in Mahāvanna the Great Forest.

35. Then Bhaggava, Sunakkhatta, the Licchavī prince approached me and after paying homage to me, sat at a suitable place. Bhagavā, to Sunakkhatta, the Licchavī prince, who was thus seated I said thus:

‘Sunakkhatta, what do you think of this? Concerning what I had told you about the naked ascetic Pāthikaputta, did the events prove my words to be true or otherwise?’

“Venerable Sir, concerning what the Bhagavā had told me about the naked ascetic Pāthikaputta, the events had proved your words to be true and not otherwise.”

“Sunakkhatta, what do you think of this? Such being the case, does it or does it not amount to showing the supernormal feats of psychic power which transcends the dhamma practised by ordinary human beings?” “Venerable Sir, such being the case, it amounts to showing the supernormal psychic powers which transcend the dhamma practised by ordinary human beings, it does not amount to not showing them.”

‘You empty man, to me who showed in this manner the supernormal feats of psychic power which transcend the dhamma practised by ordinary human beings, you said: ‘Venerable Sir, the Bhagavā has not shown me the supernormal psychic powers which transcend the dhamma practised by ordinary human beings. You empty man look at this offence that you have done!’

Bhagavā, although I spoke to him thus, Sunakkhatta the Licchavī prince, departed from this Teaching in the manner of one doomed to suffer in Niraya, in the Apāya.

Doctrine Concerning the Beginning of the World

36. Bhagavā, I know the doctrine concerning the beginning of the world. I know it and I also know the dhamma

which surpasses it. Although I know thus, I do not view these dhammas in the wrong way. Since I do not view these dhammas in the wrong way, I realize by myself the extinction of defilements (kilesās) in me. The Tathāgata who thus knows, does not meet with distress.

37. Bhaggava, there are Samaṇas and Brahmanas teaching the doctrine concerning the beginning of the world, as traditionally handed down to them by their teachers, who believed that the world was created by a Supreme Power, or a Brahmā. I approached them and asked them, 'Friends, is it true that you teach the doctrine concerning the beginning of the world, as traditionally handed down to you by your teachers who believed that the world was created by a Supreme Power, or a Brahmā? When I asked them thus, they said, it was true. Then, I asked them, 'In what manner (by what arrangement or system) do you teach the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers who believed that the world was created by a Supreme Power or a Brahmā?' They could not answer my question. They only asked me back and I replied to them thus:

38. There, indeed, is such a time, friends, as when this world system gets dissolved, as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the Ābhassara¹ plane of existence (of radiant brahmas).

When they are born there because of Jhāna mind, they are nurtured by rapture (pīti), resplendant with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

There, indeed, is such a time, friends, as when the world system rises again, as it does at times, after a lapse of many aeons. When the world system thus rises again, there appears a palatial Brahmā abode (brahmā vimāna), void of all life. At that time, a certain being from the Ābhassara plane of existence dies,

1. Abhassara: see Appexdix to Brahmajāla sutta, Silakkhanda Vagga.

either at the end of his span of life or on the exhaustion of the stock of his meritorious deeds, and is reborn in that empty palatial Brahma realm. When he is born there because of jhāna mind, he is nurtured by rapture, resplendant with light from his own body, sojourning in the heavens and living in splendour. Thus he remains there for aeons.

Living there alone for aeons, there arises in him mental weariness and a longing for company thus: 'Would that some other beings come to this place'. And then other beings from the Ābhassara plane of existence die, either at the end of their span of life or on the exhaustion of the stock of their meritorious deeds, and are reborn in that palatial Brahmā abode as companions of that being (the first one). When they are born there because of jhāna mind they are nurtured by rapture, resplendant with light from their bodies, sojourning in the heavens and living in splendour. Thus they remain there for aeons.

Then, friends, this thought occurred to the being who was the first to be reborn there:

"I am the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the one who assigns each to his own station, the one confirmed in the practice of jhāna, the father of all that have been and shall be. I have created these other beings. Why is it so? I can say so because in the past, I thought to myself: 'Would that some other being come to this place!' As I wished so, other beings have appeared in this place."

This thought also occurred to other beings who appeared later: "This honorable person is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all-seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the one who assigns each to his own station, the one confirmed in the practice of jhāna, and the father of all that have been and shall be. This honorable Brahmā has created us. Why is it so? We can say so because as we see, he appeared in this place first, whereas we appeared only after him."

40. Among them friends, the one who appeared first lives longer, and is more beautiful and more powerful (than the others). Those beings who appeared later have a shorter life, and are less beautiful and less powerful (than the one who first appeared).

Then friends, there arises this possibility. A certain being dies in the Brahmā plane of existence and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in concentration, he can recollect that former existence (of a Brahmā); but he cannot recollect beyond that.

He says thus: 'That honorable person is the Brahmā, the great Brahmā, the conqueror, the unconquered, the all seeing, the subjector of all to his wishes, the omnipotent, the maker, the creator, the supreme, the one who assigns each to his own station, the one confirmed in the practice of jhāna, and father to all that have been and shall be. That honorable Brahmā has created us. He is permanent, stable, eternal, immutable, and as everlasting as all things eternal. We, who were created by the honorable Brahmā, are impermanent, unstable, short lived and mortal. Thus have we come into this human world.'

Friends, did you teach in this manner the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers, who believed that the world was created by a Supreme Power, the Brahmā? They said thus; 'Revered Gotama, we have heard about it just as the Revered Gotama has told us'.

Bhaggava, I know the doctrine concerning the beginning of the world. I know it and I also know the dhamma which surpasses it. Although I know thus, I do not view these dhammas in the wrong way. Since I do not view these dhamma in the wrong way, I realize by myself the extinction of defilements (kilesās) in me. The Tathāgata who thus knows, does not meet with distress.

41. Bhaggava, there are Samaṇas and Brahmaṇas teaching the doctrine concerning the beginning of the world, as traditionally handed down to them by their teachers, who believed that the world first began with Khiddāpadōsika devas. I approached them and asked them, 'Friends, is it true that you teach the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers who believed, that the world first began with Khiddāpadōsika devas?' When I asked them, thus they said it was true. Then I asked them, 'In what manner do you teach the doctrine concerning the beginning of the world, as traditionally handed down to you by your teacher, who believed that the world first began with Khiddāpadōsika deva?' They could not answer my question. They only asked me back and I replied to them thus;

42. Friends, there are devas known as Khiddāpadōsikas who, absorbed in merry-making and pleasure-seeking for a long time, forget to take nutriment and through such forgetfulness die in that abode of the devas.

Then, friends, there arises this possibility, a certain being dies in that world of devas and is reborn in this human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in concentration, he can recollect that former existence(of a deva); but he cannot recollect beyond that.

He says that: "Those honorable devas who are not Khiddāpadōsikas are not absorbed in merry-making and pleasure seeking for a long time. And as they are not absorbed in merry-making and pleasure-seeking for a long time, they do not forget to take nutriment. And since they are not forgetful they do not die in that abode of the devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Khiddāpadōsikas were absorbed in merry-making and pleasure-seeking for a long time, we forget to take nutriment. Through such forgetfulness we die in that world of the devas.

We are impermanent, unstable, short-lived and mortal. Thus we have come into this human world’.

Friends, did you teach in this manner the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers, who believed that the world first began with *Khiḍḍāpadōsika devas*? They said thus: ‘Friend Gotama we have heard about it just as the Revered Gotama has told us’.

Bhaggava, I know the doctrine concerning the beginning of the world. I know it and ...p... the Tathāgata who thus knows does not meet with distress.

43. Bhaggava, there are *Samaṇas* and *Brahmaṇas* teaching the doctrine concerning the beginning of the world as traditionally handed down to them by their teachers, that the world first began with *Manopadosika devas*. I approached them and asked them, ‘Friends, is it true that you teach the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers who believed that the world first began with *Manopadosika deva*’. When I asked them thus they said that it was true. Then I asked them, ‘In what manner do you teach the doctrine concerning the beginning of the world, as traditionally handed down to you by your teachers, that the world first began with *Manopadosika devas*?’ They could not answer my question. They only asked me back and I replied to them thus:

44. Friends, there are *devas* known as *Manopadosikas* who stare hard and long at one another (with jealousy), staring hard and long thus at one another, they develop mutual hatred; becoming exhausted both physically and mentally, they die in that world of *devas*.

Then friends, there arises this possibility. A certain being dies in that world of *devas* and is reborn in the human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in concentration, he can recollect that former existence (of a *deva*) but he cannot recollect beyond that.

He says thus: These honorable devas who are not Manopadosikas, do not stare hard and long at one another (with jealousy). They do not therefore develop mutual hatred. Not becoming exhausted both physically and mentally they do not die in that world of devas. They remain permanent, stable, eternal, immutable and as everlasting as all things eternal. But we Manopadosikas who stared hard and long at one another (with jealousy), developed mutual hatred and became exhausted both physically and mentally and we die in that world of devas. We are impermanent, unstable, short-lived and mortal. Thus we have come into this human world.

Friends, did you teach in this manner the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers that the world first began with Manopadosika devas? They said thus: 'Revered Gotama, we have heard about it just as the Revered Gotama has now told us'.

Bhaggava, I know the doctrine concerning the beginning of the world. I know it and ...p... the Tathāgata who thus know does not meet with distress.

45. Bhaggava, there are Samaṇas and Brahmanas teaching the doctrine concerning the beginning of the world as traditionally handed down to them by their teachers that things arose without any cause. I approached them and asked them, 'Friends, is it true that you teach the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers, that things arose without any cause. When I asked them thus, they said it was true. Then I asked them, 'In what manner do you teach the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers, that things arose without any cause? They could not answer my question. They only asked me back and I replied to them thus:

46. 'Friends, there are brahmās who are known as Asaññasatta, beings devoid of saññā, (lit, perception; here the commentary says, mind and mental concomitants are meant). They pass away from the brahmā world by the arising of saññā (birth-linking consciousness).

Then friends, there arises this possibility. A certain being passes away from the Brahma world and is reborn in the human world; and there he renounces the worldly life for the homeless life of a recluse. And having thus renounced the worldly life and become a homeless recluse, he achieves mental concentration by dint of ardent, steadfast, persevering exertion, mindfulness and right attentiveness. Having established his mind in concentration, he can recollect the arising of that saññā (birth linking consciousness); but he cannot recollect beyond that.

He says thus: 'Atta as well as loka arises without a cause. Why can I say so? I can say so because formerly I was not in existence, but now I actually exist although I had not existed before'.

'Friends, did you teach in this manner the doctrine concerning the beginning of the world as traditionally handed down to you by your teachers that things arose without any cause?'

They said thus: 'Revered Gotama, we have heard about it just as the Revered Gotama has (now) told us'.

Bhaggava, I know the doctrine concerning the beginning of the world. I know it and I also know the dhamma which surpasses it. Although I know thus, I do not view these dhammas in the wrong way. Since I do not view these dhammas in this way I realize by myself the extinction of defilements (kilesās) in me. The Tathāgata who thus knows does not meet with distress.

47. Bhaggava, some Samaṇas and Brahmanas have falsely accused me as one, who used to say and teach in this manner only, with words that are groundless, stupid, untrue and inaccurate (thus): 'Samaṇa Gotama is erratic, his bhikkhu disciples are also erratic. Samaṇa Gotama teaches that, 'when one is absorbed in the jhāna of Subha Vimokkha, all things, pleasant as well as unpleasant objects are perceived as unpleasant.

Bhaggava, I have never thought that, 'when one is absorbed in the jhāna of Subha Vimokkha all things pleasant as well as unpleasant objects are perceived as unpleasant'.

I only teach, 'when (one is) absorbed in the jhāna of Subha Vimokkha, the pleasant is perceived as pleasant'.

Venerable Sir, those people accuse the Bhagavā and his bhikkhu disciples as being erratic; but in fact only they are erratic. Venerable Sir, I am devoted to the Bhagavā; in such manner: 'The Bhagavā will be able to teach me the dhamma so that I may attain and abide in the jhāna of Subha Vimokkha¹'.

48. Bhaggava, it is hard for you, holding a different view, belonging to a different faith, having a different inclination in belief, pursuing a different practice and following a teacher of another school of doctrine, to attain and abide in the jhāna of Subha Vimokkha. Bhaggava, I exhort you to keep on just maintaining well your devotion to me.

Venerable Sir, if it is hard for me, holding a different view, belonging to a different faith, having a different inclination in belief, pursuing a different practice and following a teacher of another school of doctrine, to attain and abide in the jhāna of Subha Vimokkha, I will keep on just maintaining well my pious devotion and faith in the Bhagavā.

Thus spoke the Bhagavā. Delighted, the wandering ascetic Bhaggava of the Bhaggava clan, rejoiced in the words of the Bhagavā.

End of Pāthika Sutta, the First Sutta.

1. Subha Vimokkha means release from defilements through attainment of jhāna by contemplation of brightness and clarity of colors such as dark blue, yellow, red or white.

Namo tassa bhagavato arahato sammā sambuddhassa.

II. Udumbarika Sutta

II. UDUMBARIKA SUTTA

Discourse at Udumbarika's Monastic Dwelling The Story of Nigrodha, the Wandering Ascetic

49. At one time the Bhagavā was staying on the Gijjhakūṭa hill near Rājagaha. At that time, there was staying in Queen Udumbarika's monastic dwelling, Nigrodha, the wandering ascetic, with a company of followers, numbering three thousand. Then, one afternoon, the householder Sandhana¹ set out from Rājagaha, to see the Bhagavā. But on the way he thought thus: "It is not the time yet to see the Bhagavā; he is in solitary seclusion (absorbed in jhāna). Nor is it the time yet to call on the community of bhikkhus, who are capable of inspiring devotion and meritorious thoughts². They will also be in solitary seclusion (absorbed in jhāna). It will be good if I were to go to Nigrodha the wandering ascetic in Udumbarika's monastic dwelling". Then the householder Sandhana went to see the wandering ascetic Nigrodha in Queen Udumbarika's monastic dwelling.

50. At that time, Nigrodha, the wandering ascetic was seated amidst his large company of followers, who were all talking loudly, vociferously and resoundingly on various unprofitable subjects³ (contrary to and not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are:

Talk about kings, thieves, ministers, armed forces, calamities, battles, food, drinks, clothing, beds, flowers, unguents, relatives, vehicles, villages, market towns, cities, provinces, womenfolk, menfolk, heroes, streets, waterfronts, the dead and the

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1. **The householder Sandhana:** Sandhana Gahapati, a distinguished disciple of the Buddha, an anagami, highly praised by the Buddha himself for being firmly established in faith, in the virtues of the Buddha, the Dhamma and the Saṅgha; and being well accomplished in the practice with attainment of Anāgāmi Magga and Phala.
 2. **capable of inspiring devotion and meritorious thoughts:** Manobhāvanīya. Bhikkhus, by virtue of their moral conduct and practice of pure life, in solitude, inspire devotion and meritorious thoughts in the lay people.
 3. **Talk on unprofitable subjects:** Tiricchānakathā.

departed, and other useless talk, the universe, the oceans, prosperity, adversity and so on.¹

51. On seeing the householder Sandhana coming in the distance, Nigrodha, the wandering ascetic called his assembly to order, saying; "Remain quiet, Sirs, make no noise. Here comes the householder Sandhana, a disciple of Samaṇa Gotama. The householder Sandhāna is one amongst the many white clad (lay) disciples of Samaṇa Gotama, living in Rājagaha. These worthy people appreciate silence; they are well-trained in the maintenance of silence, they admire quietness. Perhaps on seeing how quiet our assembly is, he may think it worthwhile to come here." On being addressed thus, the company of the wandering ascetics remained silent.

52. Then, the householder Sandhana, approached Nigrodha, the wandering ascetic. After exchanging courteous greetings and having said memorable words of felicitations, he sat at a suitable place. Thus seated the householder Sandhana said to Nigrodha, the wandering ascetic:

"Different from the Bhagavā in their conduct are these wandering ascetics of another view. When they meet, or congregate, they talk loudly, vociferously and resoundingly on various unprofitable subjects (contrary to and not conducive to moral conduct leading to the attainment of the deva world and Nibbāna). Such kinds of talk are: talk about kings, thieves ...p... prosperity, adversity and so on. Whereas the Bhagavā being different from the wandering ascetics reside in remote, secluded forest abodes, where there is little noise and little soft babble, which is free from human intrusions,² which is suitable for performing secret acts by human beings, and suitable for solitary life."

53. When this was said, Nigrodha the wandering ascetic said to the householder Sandhana, "Do you know, householder

1. And so on: by this it means, 'forest, mountains, rivers and islands'.

2. free from human intrusion: Vijanavatani, the Commentary renders it as 'free from the noise of people moving about in the monastic compound'.

Sandhana, with whom Samaṇa Gotama talks? With whom does he hold discussions? By debating with whom does he attain distinction in wisdom? Samaṇa Gotama's wisdom has disappeared in a secluded place (by living a solitary life). Samaṇa Gotama lacks confidence to face a crowd; he is unskilled as a (public) speaker.

He dwells only in remote secluded forest abodes. Just as a blind cow stays and grazes on the outer edge (of the herd), so also Samaṇa Gotama dwells only in a remote, secluded forest abode and thus his wisdom has disappeared. Samaṇa Gotama lacks confidence to face a crowd; he is unskilled as a (public) speaker. He dwells only in remote, secluded forest abodes. Indeed, householder, if Samaṇa Gotama were to come to this gathering, we could subdue him with a single question; we could bind him and turn him round like an empty pot."

54. Then the Bhagavā, with his divine power of hearing which is extremely clear, surpassing the hearing power of men, heard this conversation between Nigrodha the wandering ascetic and the householder Sandhana. And descending from Gijjhakūṭa hill, the Bhagavā came to the feeding ground of the peacocks on the banks of Sumāgadhā lake and there he was walking up and down on the wide stretch of land. When Nigrodha the wandering ascetic saw the Bhagavā walking up and down on the wide stretch of land, which serves as the feeding ground of the peacocks, on the banks of Sumāgadhā lake, he called his assembly to order, saying: 'Remain quiet, Sirs, make no noise. Samaṇa Gotama is walking up and down on the wide stretch of land, which serves as the feeding ground of the peacocks, on the banks of Sumāgadhā lake. This Venerable One appreciates silence; he admires quietness. Perhaps on seeing how quiet our assembly is, he may think it worthwhile to come here. If Samaṇa Gotama comes to this assembly, we might ask him this question; "Venerable Sir, what is this dhamma which you teach your disciples, and with which you have trained them, so that they attain the ancient Ariya Magga, the noble support, and acknowledge such attainment with delight?"'

When he had said thus, those wandering ascetics remained silent.

Tapojigucchā Vāda

55. Then the Bhagavā went to Nigrodha the wandering ascetic. Then Nigrodha the wandering ascetic said to the Bhagavā thus: 'Be pleased to come, Venerable Sir. Your coming is good, Venerable Sir. It has taken a long time for the Bhagavā to visit us. May it please the Bhagavā to take a seat, here is a seat duly prepared'.

Then the Bhagavā sat on the prepared seat. Nigrodha the wandering ascetic took a low seat and sat at a suitable place. When he was thus seated the Bhagavā said to him: 'Nigrodha, what were you talking about as you were sitting down here together? What was the subject of your conversation before I came?'

When this was said, Nigrodha the wandering ascetic made this reply: "Venerable Sir, on seeing the Bhagavā pacing up and down the wide stretch of land, which serves as the feeding ground of the peacocks, on the banks of Sumāgadhā lake, I had said, 'If Samaṇa Gotama comes to this assembly, we might ask this question: "Venerable Sir, what is this dhamma which you teach your disciples, and with which you have trained them so that they attain the ancient Ariya Magga, the noble support, and acknowledge such attainment with delight?"'

"Venerable Sir, this was our unfinished conversation before the Bhagavā came here."

56. Nigrodha, it is hard for you, holding a different view, belonging to a different faith, having a different inclination in belief, pursuing a different practice and following a teacher of another school of doctrine, to understand the dhamma which I have taught my disciples, and with which I have trained them, so that they attain the ancient Ariya Magga, the noble support, and acknowledge such attainment with delight? Come now, Nigrodha, you ask me instead, questions on *adhijegucchā*, practice of extreme austerity in order to avoid detestable wrong doing, which is the doctrine of your own teachers. You should ask 'Venerable Sir, how does *Tapojugucchā*, the practice of

extreme self mortification in order to avoid detestable wrong doing become perfect? How does it become imperfect?’

When the Bhagavā had said thus, the wandering ascetic acclaimed loudly, vociferously and astoundingly: ‘O Friends, how wonderful how marvellous are the great might and powers of Samaṇa Gotama, he sets aside his own doctrine and invites discussion on the doctrine of others’.

57. Then Nigrodha, the wandering ascetic bade those wandering ascetics to remain quiet and addressed the Bhagavā in those words: Venerable Sir, by word of mouth we profess *Tapojigucchā*, the practice of extreme self-mortification, in order to avoid detestable wrong doing, we hold *Tapojigucchā* to be the essence, and we practise *Tapojigucchā* constantly and steadfastly. Venerable Sir, how does the practice of *Tapojigucchā* become perfect? How does it become imperfect?”

In this world Nigrodha, an ascetic who practises self-mortification goes about naked, urinates or defecates in standing posture; wipes the stool clean with the hand; refuses to accept alms-food from one who says ‘come Sir’, refuses to accept alms-food from one who says ‘wait Sir’, refuses to accept alms-food brought before he shows up; refuses to accept alms-food prepared purposely for him; refuses to accept alms-food offered by invitation; refuses to accept alms-food ladled out from the pot; refuses to accept alms-food ladled out from a food-basket; refuses to accept alms-food offered across a threshold; refuses to accept alms-food across a stick; refuses to accept alms-food offered across a pestle; refuses to accept alms-food as two persons are eating together; refuses to accept alms-food offered by a pregnant woman; refuses to accept alms-food offered by a woman nursing a child; refuses to accept alms-food offered by a woman who has sexual intercourse with a man; refuses to accept alms-food collected from the public by inducement; refuses to accept alms-food offered when a dog awaits feeding; refuses to accept alms-food swarming with flies.

He does not eat fish or meat; nor take intoxicating drinks, fermented beverages or fermented rice gruel (*soviraka*). He goes for alms-food to one house only and takes only one mouthful of

food; he goes to two houses and takes two mouthful ...p... he goes for alms-food to seven houses and takes seven mouthfuls of food. He remains contented with one small cupful of food or two small cupfuls of food... he remains contented with seven small cupfuls of food. He takes food only once a day, or only once in two days... he takes food once in seven days; thus in this manner he dwells taking food only at long intervals, of up to once every half month.

He maintains himself on green vegetables or herbs, on sorghum, or wild rice; on waste shreds of leather; on duck weed; or on broken rice bran, overcooked crust of rice or on oil cake, or grass or cowdung. He remains contented with roots and fruits, eating only fruits that have fallen from trees by themselves.

He wears coarse hemp clothes or clothes of hemp interwoven with other fibres, or clothes made from shrouds, or clothes made from rags discarded on dust heaps; or wears clothes made of bark or of black antelop hide, or of strips of such a hide; or wears robes made of kusa grass; or of fibre, or of strips of wood; or blankets made of human hair or of yak tail, or of owl feathers.

He plucks out hair and beard; he practises plucking out hair and beard. He remains standing upright refusing a seat. He sits on his haunches; he practises moving about on his haunches. He lies on a bed of thorns and sleeps on it; he sleeps on a wooden plank, or on high ground. He sleeps on one side of the body only. He lives in dirt and dust (which settle on his body smeared with oil). He lives in the open. He accepts whatever seat is offered him. He eats faeces and practises eating faeces. He does not drink cold water, he practises not drinking cold water. He practises the habit of going down into water (bathing) three times a day.

Nigrodha, what do you think of this? Such being the case, is the practice of Tapojigucchā perfect or imperfect?

Venerable Sir, such being the case, the practices of Tapojigucchā is perfect, not imperfect.

Nigrodha, I say that, although you say that this practice of Tapojigucchā is perfect, there are many and varied defilements in it.

Defilement of the Mind

58. Venerable Sir, how does the Bhagavā say that there are many and varied defilements in this perfect practice of Tapojigucchā?

In this world, Nigrodha, an ascetic engages himself in the practice of austerity. Being thus engaged, he is delighted his intentions have been fulfilled. Nigrodha, an ascetic engages himself in such a practice of austerity; being thus engaged he is delighted; his intentions have been fulfilled. Nigrodha, such (delight and sense of fulfilment) itself is defilement in the ascetic.

And again Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged, he extols himself and disparages others. Nigrodha, an ascetic engages himself in such a practice of austerity; being thus engaged, he extols himself and disparages others. Nigrodha, such (extolling himself and disparaging others) itself is defilement in the ascetic.

And again Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged he becomes intoxicated with conceit, bewilderment and unmindfulness. Nigrodha, an ascetic engages himself in such a practice of austerity, being thus engaged, he becomes intoxicated with conceit, bewilderment and unmindfulness. Nigrodha such (intoxication, bewilderment and unmindfulness) itself is defilement in the ascetic.

59. And again, Nigrodha, an ascetic engages himself in the practice of austerity. Being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he becomes delighted, his intentions have been fulfilled. Nigrodha, an ascetic engages himself in such practices of austerity; being thus engaged he acquires material benefits, honour and fame. Such (delight and sense of fulfilment through acquisition of material benefits, honour and fame) itself is defilement in the ascetic.

And again Nigrodha, an ascetic engages himself in the practice of austerity. Being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he extols himself and disparages others. Nigrodha, an ascetic engages himself in such a practice of austerity; being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he extols himself and disparages others. Nigrodha, such (extolling himself and disparaging others due to acquisition of material benefits, honour and fame) itself is defilement in the ascetic.

And again Nigrodha, an ascetic engages himself in the practice of austerity. Being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he becomes intoxicated with conceit, bewilderment and unmindfulness. Nigrodha, an ascetic engages himself in such a practice of austerity; being thus engaged, he acquires benefits, honour and fame, he becomes intoxicated with conceit, bewilderment and unmindfulness.

Nigrodha, such (intoxication with conceit, bewilderment and unmindfulness through acquisition of material benefits, honour and fame) itself is defilement in the ascetic.

60. And then again, Nigrodha, an ascetic makes distinctions as regards food, saying, 'This is what I like. This is what I don't like'. He rejects what he dislikes even though he has craving for it; what he likes he eats greedily, with unmindfulness, with strong attachment, without seeing the fault, without knowledge. Nigrodha such (eating with greed etc) itself is defilement in the ascetic.

And again, Nigrodha, an ascetic engages himself in the practice of austerity with a longing for material benefits, honour and fame, hoping that kings, ministers, members of the ruling class, brahmins, householders and leaders of religious sects will pay him respect. Nigrodha, such longing for material benefits etc)... itself is defilement in the ascetic.

61. And again Nigrodha, an ascetic disparages a certain Samaṇa or a Brahmana, accusing him thus: "He lives on various things." What are such things? They are: root-germs, stem-germs,

node-germs, plumule-germs and seed-germs. What is the use of calling such a person with thunderbolt-like teeth, a Samaṇa? ...p... Nigrodha, such (disparaging others) itself is defilement in the ascetic.

And again Nigrodha, an ascetic sees a certain Samaṇa or a Brahmana, who is being respected, esteemed, revered and venerated by the people. On seeing this, it occurs to him thus: 'The people respect, esteem, revere and venerate this person, who lives on various things. But they do not respect, nor esteem nor revere, nor venerate me, who practises austerity and lives a hard life?' Thus he harbours envy and meanness on account of the people ...p... Nigrodha, such (harbouring of envy and meanness) itself is defilement in the ascetic.

62. And again Nigrodha, an ascetic stays at places where he is seen by the public (to be seemingly engaging in austerity practises) ...p... Nigrodha, such (practising of austerity in public) itself is defilement in the ascetic.

And again Nigrodha, an ascetic wanders about exclaiming to the people, 'This also is my austerity practice. This also is my austerity practice' ...p... Nigrodha, such (wandering about, and exclaiming his practice of austerity) itself is defilement in the ascetic.

And again Nigrodha, an ascetic conceals any of his faults. When asked, 'Do you like this?' he would reply, 'Yes I do though he does not like it;' he would reply, 'No I don't though he likes it'. In this way he tells deliberate lies ...p... Nigrodha, such (telling deliberate lies) itself is defilement in the ascetic.

And again Nigrodha, when the Tathāgata or his disciples teach the dhamma, an ascetic would not acknowledge what is the truth and what ought to be acknowledged as the Truth ...p... Nigrodha such (failure to acknowledge what ought to be acknowledged) itself is defilement in the ascetic.

63. And again Nigrodha, an ascetic harbours anger and grudge. Nigrodha, an ascetic has such harbouring of anger and grudge. Nigrodha, such (harbouring of anger (kodha) and grudge (upanāha) itself is defilement in the ascetic.

And again Nigrodha, an ascetic denigrates others (makkha) and is given to improper rivalry (palāsa) ...p... is given to envy (issā) and stinginess (macchariya), is given to hypocrisy (sātheyya) and deceit (māyā) is given to obduracy (thambha) and arrogance (ahimosa) is given to evil desires (papañca) and falls victim to these evil desires.

He holds the wrong views (that there is no resultant effects of meritorious or demeritorious deeds); he also believes in annihilation (that there is no afterlife); he misapprehendingly holds on to his own views, tenaciously holds on to it and is unable to relinquish it. Nigrodha, there is such an ascetic who misapprehendingly holds on to his own views, tenaciously holds on to it, and is unable to relinquish it. Nigrodha, such (holding on to his own view etc.,) itself is defilement in the ascetic. Nigrodha, what do you think of this? Such being the case, are these ascetic practices pure or impure?

Venerable Sir, these ascetic practices are indeed impure and not pure. Venerable Sir, there is the possibility that an ascetic is possessed of all these impurities, not to say of anyone of them.

‘Purity Comparable to the Outer Crust of a Tree’

64. In this world Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged he is not delighted; his intentions have not been fulfilled. Nigrodha, an ascetic engages himself in such a practice of austerity; being thus engaged, he is not delighted; his intentions have not been fulfilled. For that reason, he is purified.

And again, Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged, he does not extol himself, nor disparages others ...p... for that reason he is purified.

And again, Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged, he does not become intoxicated with conceit, does not become bewildered and unmindful ...p... for that reason he is purified.

65. And again, Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he does not become delighted; his intentions have not been fulfilled ...p... for that reason he is purified.

And again, Nigrodha, an ascetic engages himself in the practice of austerity; being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefit, honour and fame, he does not extol himself nor disparages others ...p... for that reason he is purified.

And again, Nigrodha, an ascetic engages himself in the practice of austerity. Being thus engaged, he acquires material benefits, honour and fame. Having acquired material benefits, honour and fame, he does not become intoxicated with conceit, he does not become bewildered and unmindful ...p... for that reason he is purified.

66. And again, Nigrodha, an ascetic does not make distinction as regards food, saying, 'This is what I like. This is what I don't like'. He rejects what he dislikes without craving for it; what he likes he eats without greed, without bewilderment, without strong attachment, seeing the fault, and with knowledge of escape ...p... for that reason he is purified.

And again, Nigrodha, an ascetic engages himself in the practice of austerity, without a longing for material benefits, honour and fame and not hoping that kings, ministers, members of the ruling class, brahmins, householders and leaders of religious sects will pay him homage and respect ...p... for that reason he is purified.

67. And again, Nigrodha, an ascetic does not disparage a certain Samaṇa or Brahmana; or accuse them thus. 'He lives on various things'. What are such things? They are: root-germs, stem-germs, node-germs, plumule-germs, and seed-germs. What is the use of calling such a person with thunderbolt-like teeth a Samaṇa? ...p... for that reason he is purified.

And again, Nigrodha, when an ascetic sees a certain Samaṇa or a Brahmana who is being respected, esteemed, revered and venerated by the people, it does not occur to him

thus: 'The people respect, esteem, revere and venerate this person, who lives on various things. But they do not respect, nor esteem, nor revere, nor venerate me, who practise austerity and lives a hard life! Thus he does not harbour envy and meanness on account of the people ...p... for that reason he is purified.

68. And again, Nigrodha, an ascetic does not stay at places where he is seen by the public (to be seemingly engaging in austerity practices) ...p... for that reason he is purified.

And again, Nigrodha, an ascetic does not wander about exclaiming to the people, 'This also is my austerity practice. This also is my austerity practice'...p... for that reason he is purified.

And again, Nigrodha, an ascetic does not conceal any of his faults. When asked 'Do you like this?' he would reply; 'Yes, I do' if he likes it; he would reply 'No, I don't' if he does not like it. In this way he does not tell deliberate lies ...p... for that reason he is purified.

Again, Nigrodha, when the Tathāgata or his disciples teach the dhamma, an ascetic would acknowledge what is the truth and what ought to be acknowledged as the truth ...p... for that reason he is purified.

69. Again, Nigrodha, an ascetic does not harbour anger and grudge. Nigrodha, an ascetic does not have such harbouring of anger and grudge ...p... for that reason he is purified.

And again, Nigrodha, an ascetic does not denigrate others and is not given to improper rivalry ...p... is not given to envy and stinginess... is not given to hypocrisy and deceit... is not given to obduracy and arrogance... is not given to evil desires... he does not hold wrong views (that there are no resultant effects of meritorious or demeritorious deeds); he also does not believe in annihilation that there is no after-life; he does not misapprehendingly hold on to his own views, does not tenaciously hold on to it and is able to relinquish it. Nigrodha, in an ascetic there is no such misapprehendingly holding on to his own view, no tenaciously holding on to it and is able to relinquish it. For that reason he is purified.

Nigrodha, what do you think of this? Such being the case, is the ascetic practice pure or impure?

Such being the case, Venerable Sir, the ascetic practice is indeed pure and not impure; it has reached the apex, and has reached the heartwood.

Nigrodha, in this way, the ascetic practice has not yet reached the apex, has not reached the heartwood, it has reached only the outer crust.

Purity Comparable to the Bark of a Tree

70. In what way Venerable Sir, does the ascetic practice reach the apex, reach the heartwood? Venerable Sir, I beg of you, may the Bhagavā instruct me only on the apex, only on the heartwood of the ascetic practice.

In this world Nigrodha, an ascetic is disciplined in four kinds of restraint. Nigrodha, how is an ascetic disciplined in four kinds of restraint? In this world Nigrodha, an ascetic does not take the life of another, does not cause the taking of another's life, nor approve the taking of another's life. He does not take what is not given, does not cause the taking of what is not given, nor approve the taking of what is not given.

He does not tell lies, does not cause the telling of lies, nor approve the telling of lies. He does not indulge in the five sensual pleasures, does not cause the indulgence in the five sensual pleasures, nor approve indulgence in the five sensual pleasures. In this way Nigrodha, an ascetic is disciplined in the four kinds of restraints.

Nigrodha, an ascetic being disciplined in the four kinds of restraint, develops by virtue of austere practice, these features to be described hereafter. He advances morally, not reverting to lay life. He chooses for habitation a lonely spot in the woods, or at the foot of a tree, or on a hillside, or in a gully, or in a mountain cave, or in a cemetery, or in a thicket, or on an open plain, or on a heap of straw.

Returning from the alms-round and having had his meal, he sits down cross-legged and upright and establishes mindfulness

in meditation. Then he dissociates himself from coveting the world (of the five aggregates of clinging), and abides with his mind free from covetousness; thereby cleansing himself of covetousness altogether. He dissociates himself from ill-will, abides with his mind free from ill-will and develops goodwill towards all living beings, thereby cleansing his mind from ill-will altogether. He dissociates himself from sloth and torpor, abides with his mind free from sloth and torpor, with perception of light, mindfulness and comprehension, thereby cleansing himself of sloth and torpor. He dissociates himself from restlessness and worry and abides with his mind in calmness and develops inner peace, thereby cleansing himself of restlessness and worry altogether. He dissociates himself from doubt, abides with his mind free from doubt, and not waver (in his faith) in meritorious dhammas, thereby cleansing himself of doubt altogether.

71. Having kept away these five hindrances (nivarana) that cause mental impurities and weaken the intellect (wisdom), he abides with a mind (filled) with goodwill (mittā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings above, below, across and everywhere, he abides with a mind filled with goodwill, that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable and without malice.

He abides with a mind filled with compassion (karunā) ...p... with sympathetic joy (muditā) ...p...

He abides with a mind filled with equanimity that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, in the same manner, identifying himself with all beings above, below, across and everywhere, he abides with a mind filled with equanimity that extends to all beings in the world and that is extensive, lofty, measureless, peaceable and without malice.

Nigrodha, what do you think of this? Such being the case, is the ascetic practice pure or impure?

Such being the case Venerable Sir, the ascetic practice is indeed pure and not impure, it has reached the apex, and has reached the heartwood.

Nigrodha, in this way, the ascetic practice has not reached the apex, has not reached the heartwood; indeed, it has reached only the bark.

Purity Comparable to the Sapwood of a Tree

72. In what way Venerable Sir, does the ascetic practice reach the apex, reach the heartwood? Venerable Sir, I beg of you, may the Bhagavā instruct me only on the apex, only on the heartwood of the ascetic practice.

In this world Nigrodha, an ascetic is disciplined in four kinds of restraint. Nigrodha, how is an ascetic disciplined in four kinds of restraints? ...p... Nigrodha, an ascetic being disciplined in the four kinds of restraint, develops by virtue of austere practice, these features to be described hereafter. He advances and grows (spiritually), not reverting to lay life. He chooses for habitation a lonely spot ...p... having kept away from the five hindrances that cause mental impurities and weaken the wisdom, he abides with a mind filled with goodwill ...p... with a mind filled with compassion ...p... with a mind filled with sympathetic joy ...p... he abides with a mind filled with equanimity, that is extensive, lofty, measureless, peaceable and without malice. He can recollect many and varied past existences. And what can he recollect. He can recollect one past existence or two or three or four or five or ten or twenty or thirty or forty, or fifty, or a hundred or a thousand, or a hundred thousand existences, or many cycles of world dissolutions or many cycles of development, or many cycles of dissolution and development, in this way: "In that past existence I was known by such a name; I was born in such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life span was such; I died in that existence; then I was born in another existence; that new existence, I was known by such a name. I was born into such a clan. I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life span was such; I died in that existence; and then I was born in this existence". 'In this way, he can recollect many and varied existences, together with their circumstances and related facts.

Nigrodha, what do you think of this? Such being the case, is the practice pure or impure? Such being the case Venerable Sir, the ascetic practice is indeed pure and not impure; it has reached the apex, has reached the heartwood.

Nigrodha, in this way, the ascetic practice has not reached the apex, has not reached the heartwood; indeed it has reached only the sapwood.

Purity Comparable to the Apex, Heartwood of a Tree

73. In what way Venerable Sir does the ascetic practice reach the apex, the heartwood? Venerable Sir, I beg of you, may the Bhagavā instruct me only on the apex, only on the heartwood of the ascetic practice.

In this world Nigrodha, an ascetic is disciplined in four kinds of restraints. Nigrodha, how is an ascetic disciplined in four kinds of restraints? ...p... Nigrodha, an ascetic, being disciplined in the four kinds of restraints, develops by virtue of austere practice, these features to be described hereafter. He advances (morally), not reverting to lay life. He chooses for habitation a lovely spot ...p... having kept away these five hindrances that cause mental impurities and weaken the intellect he abides with a mind (filled) with goodwill ...p... he abides with a mind (filled) with equanimity that is extensive, lofty, measureless, peaceable, and without malice. He can recollect many and varied existences. And what can he recollect? He can recollect one past existence, or two, or three, or four, or five ...p... in this way he can recollect many and varied past existences, together with their circumstances and related facts (such as names and clans). He sees with the psychic power of divine sight, which is extremely clear and surpassing the sight of man, he sees beings in the process of passing away and also arising, inferior and superior beings, beautiful or ugly beings, and beings with good or bad destination. He knows how beings arise according to their own kamma action thus; "Friends, these beings were full of evil committed bodily, verbally and mentally. They maligned the Ariyas, held wrong views, and performed

actions according to their wrong views. After death and dissolution of their body, they reappeared in wretched destinations (duggatim), in miserable existences (apāya), states of ruin (vinipāta), and realms of continuous suffering (niraya). But friends, there were also beings who were endowed with goodness alone, bodily, verbally and mentally. They did not malign the Ariyas; they held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas". In this way, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, he sees beings in the process of passing away and also of arising, inferior and superior beings, beautiful or ugly beings and beings with good or bad destinations, and beings arising according to their own kamma action.

Nigrodha, what do you think of this? Such being the case, is the ascetic practice pure or impure?

Such being the case Venerable Sir, the ascetic practice is indeed pure and not impure; it has reached the apex, the heartwood.

74. In this way Nigrodha, it has reached the apex, reached the heartwood. Nigrodha, you have said to me 'Venerable Sir, what is this dhamma which you teach your disciples, and with which you have trained them so that they attain the ancient Ariya Magga, the noble support, and acknowledge such attainment with delight?' Nigrodha, this is the dhamma which I teach my disciples and with which I have trained them, so that they attain the ancient Ariya Magga, the noble support, and acknowledge such attainment with delight. And this dhamma of which you have asked me, is higher and more pleasing (than the ascetic practice).

When the Bhagavā had said thus, the wandering ascetic cried loudly and vociferously, 'We together with our teachers are lost; we know nothing of this dhamma¹, which is higher and more pleasing than psychic power of divine sight.'

1. Concentration and insight: Vodaniya dhamma, which the commentary explains to be the practice of concentration and Insight meditation.

Crestfallen Nigrodha

75. When the householder Sandhana knows that these wandering ascetics of different views are now indeed in a mood to listen to the words of the Bhagavā and have become attentive and desirous of hearing the dhamma, he said to Nigrodha, the wandering ascetic, “Venerable Nigrodha, you had said these words to me: ‘Householder, do you know with whom Samaṇa Gotama talks? With whom does he hold discussions? By debating with whom does he attain distinction in wisdom? Samaṇa Gotama’s wisdom has disappeared in a secluded place (by living a solitary life). Samaṇa Gotama lacks confidence to face a crowd; he is unskilled as a (public) speaker. He dwells only in remote places. Just as a blind cow grazes on the outer edge (of the herd) and stays in remote places, so also Samaṇa Gotama’s wisdom has disappeared by living in a secluded place. Samaṇa Gotama lacks confidence to face a crowd; he is unskilled as a (public) speaker. He dwells only in remote places. Indeed, householder, if Samaṇa Gotama were to come to this gathering, we could subdue him with a single question; we could bind him and turn him round like an empty pot’”. Now, Venerable One, the Homage-Worthy, the Perfectly Self-Enlightened, the Exalted One has arrived here. Prove that he lacks confidence to face a crowd; prove that he is like a blind cow grazing on the outer edge (of the herd); subdue him now with a single question; bind him and turn him round like an empty pot. When this was said, Nigrodha the wandering ascetic sat silent, confused with drooping shoulders and bent head, downcast and incapable of making an answer.

76. Then, the Bhagavā, realising that Nigrodha the wandering ascetic sat silent, confused, with drooping shoulders and bent head, downcast and incapable of making an answer, said to him; “Nigrodha, is it true that you had said so?” “It is true, Venerable Sir, that I had said so, being foolish, bewildered and unwise”.

“Nigrodha, what do you think of this? Have you ever heard it said by the aged, elderly wandering ascetics who are your teachers, or teachers of your teachers thus: “The

Homage-Worthy, the Perfectly Self-Enlightened Ones, who had appeared in the past, used to engage themselves, when they met and congregated, in conversations loudly, vociferously and resoundingly, like you all with your teachers do now, talking about kings, about thieves ...p... prosperity, adversity and on various unprofitable subjects (contrary to and not conducive to moral conduct leading to the attainment of Magga Phala? Or have you heard them say thus: ‘Those Exalted Ones like me now, used to reside in remote secluded forest abodes, where there is little noise, and little soft babble, which is from human intrusions which is suitable for performing secret acts by human beings, and which is suitable for solitary life.’”

“Venerable Sir, I have heard it said by the aged, elderly wandering ascetics who are my teachers or teachers of my teachers thus: ‘The Homage-Worthy, the Perfectly Self-Enlightened Ones who had appeared in the past, did not engage themselves, when they met and congregated in conversations loudly, vociferously and resoundingly, like me and my teacher do now, talking about kings, about thieves ...p... prosperity, adversity and so on, unprofitable subjects (contrary to the attainment of Magga Phala). I have heard them say, ‘Those Exalted Ones like the Bhagavā now, used to reside in remote, secluded forest abodes, where there is little noise and little soft babble, which is from human intrusions and which is suitable for performing secret acts by human beings, and which is suitable for solitary life.’”

Nigrodha, even though you are learned and elderly this thought has not occurred to you: “The Bhagavā having himself truly and clearly comprehended the Four Ariya Truths and teaches others to let them know (the Four Ariya Truths; the Bhagavā having himself well tamed, teaches others so as to tame them; the Bhagavā having calmed himself, teaches others so as to make them calm; the Bhagavā having himself crossed over to the other shore, he teaches others so as to help them cross over; the Bhagavā having himself extinguished all the defilements (kilesas), teaches others to extinguish all the defilements”.

Realizing the Ultimate goal of the Noble Practice

77. When this was said, Nigrodha, the wandering ascetic addressed the Bhagavā thus: Venerable Sir, being foolish, bewildered and unwise, I was overwhelmed by a misdeed in saying thus about the Bhagavā. Venerable Sir, I request the Bhagavā to accept this admission of my guilt, so that I can restrain myself from committing such a misdeed in the future.

Nigrodha, true indeed that being foolish, bewildered and unwise, you were overwhelmed by a misdeed in saying thus about me. Nigrodha, but now as you have realized your guilt and admitted it to make amends, we accept your admission. Nigrodha, realizing one's guilt, making amends and abstaining from such misdeed in the future means enhancement according to the injunctions of the Ariyas.

Nigrodha, indeed I say this: 'Let a man of wisdom who is not crafty, not deceitful, who is straightforward, come to me; I shall instruct him, I shall teach him the dhamma'.

By practising for seven years as instructed, he will, realizing by himself, in this very life, through Magga Insight (abhiññā), attain and abide in (the fruit of) the noblest and supreme Arahatsip, which is the ultimate goal of the Noble Practice and for which worthy men rightly renounce hearth and home for the homeless life of a bhikkhu.

Nigrodha, let alone seven years; let a man of wisdom who is not crafty, not deceitful, who is straightforward come to me; I shall instruct him, I shall teach him the dhamma. By practising for six years as instructed, he will, realizing by himself, in this very life, through Magga Insight, attain and abide in (the fruit of) the noblest and supreme Arahatsip, which is the ultimate goal of the Noble Practice and for which worthy men rightly renounce hearth and home for the homeless life of a bhikkhu for five years ... for four years... for three years ...for two years ... for one year.

Nigrodha, let alone one year; let a man of wisdom who is not crafty, who is not deceitful, who is straightforward come

to me; I shall instruct him, I shall teach him the dhamma. By practising for seven months as instructed, he will, realizing by himself, in this very life, through Magga Insight, attain and abide in (the fruit of) the noblest and supreme Arahatsip, which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home for the homeless life of a bhikkhu.

Nigrodha, let alone seven months... six months... five months... four months...three months... two months ...one month... half a month.

Nigrodha, let alone half a month; let a man of wisdom who is not crafty, not deceitful, but straightforward come to me; I shall instruct him, I shall teach the dhamma. By practising for seven days as instructed, he will, realizing by himself, in this very life, through Magga Insight, attain and abide in (the fruit of) the noblest and supreme Arahatsip, which is the ultimate goal of the Noble Practice and for which worthy men rightly renounce hearth and home for the homeless life of a bhikkhu.

Crestfallen Wandering Ascetics

78. Nigrodha, maybe this thought occurs to you sometimes: Samaṇa Gotama invites us (to come to him) in this way out of desire to make us his pupils. Nigrodha, you should not take it in this way. Let only your teacher be still your teacher. Nigrodha, maybe this thought also occurs to you occasionally too. Samaṇa Gotama invites us to come to him in this way out of desire to distract us from (reciting or learning) our scriptures. You should not thus construe my invitation. Let that which is your scriptures be still your scriptures. Or maybe this thought occurs to you: Samaṇa Gotama invites us to come to him in this way, out of desire to take us away from our mode of living. Nigrodha, you should not take it in this way. Let only your mode of living be still your mode of living. Again, maybe this thought also occurs to you occasionally: 'Samaṇa Gotama invites us to come to him in this way, out of desire to see us with our teacher remaining with dhammas, which are demeritorious, or

which we regard to be demeritorious'. Nigrodha, you should not take it in this way. Let such dhammas which are demeritorious or which you and your teachers regard to be demeritorious be as they are. Maybe Nigrodha, this thought also occurs to you sometimes: Samaṇa Gotama invites us to come to him in this way out of desire to see us together with our teacher detached from such dhammas that are meritorious, or which are regarded as meritorious. Nigrodha, you should not take it in this way. Let such dhammas that are meritorious, or which you and your teachers regard as meritorious be as they are.

Nigrodha, I say these words not because I wish to make you my pupils; I say these words not because I wish to distract you from your scriptures; I say these words not because I wish to take you away from your mode of living; I say these words not because I want to see you with your teacher remaining with dhammas which are demeritorious, or which you regard as demeritorious; I say these words not because I want to see you detached from dhammas which are meritorious or which you regard to be meritorious.

Nigrodha, as a matter of fact, these are the demeritorious dhammas, which are not yet abandoned, which are objects of defilements not yet abandoned, and which give rise to new existence, which is accompanied by sorrow, which lead to suffering, and which give rise to birth, ageing and death. It is for the abandoning of these akusala dhammas that I teach. In you who practise as instructed, the dhammas which are objects of defilement will be eradicated. The dhammas which are conducive to purification will develop. You will, realizing by yourself through Magga Insight, in this very life, attain and abide in full accomplishment of knowledge (*magga paññā*) and in full development of Fruition Knowledge (*phala paññā*).

79. When this was said, the wandering ascetics sat silent, crestfallen with slumped shoulders and bent back, confused and dumb-founded like those whose hearts have been taken over by Māra.

Then this thought occurred to the Bhagavā: ‘All these empty men have been oppressed by the Evil One (Māra). This thought does not occur to even one of them: “Come, just to know, let us go and take up the Noble Practice under Samaṇa Gotama. What does a period of seven days matter?”’

Then the Bhagavā having made these bold utterances (destroying the wrong doctrines of others and establishing his own right view) in Queen Udumbarika’s monastic dwelling for the wandering ascetics, traversed through the air and alighted on Gijjhakūṭa hill. And the householder Sandana made his way to Rājagaha.

End of Udumbarika Sutta, the Second Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

III. Cākkavatti Sutta

III. CAKKAVATTI SUTTA

Being One's Own Firm Support, Being One's Own Refuge

80. Thus have I heard:

At one time the Bhagavā was staying at the town of Mātulā in the country of Magadha. Then the Bhagavā addressed the bhikkhus as 'Bhikkhus', and they replied respectfully 'Venerable Sir'. And the Bhagavā spoke as follows:

Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (*kāya*) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on sensation (*vedanā*) (and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu concentrates steadfastly on the mind (*citta*)..... (and perceives its impermanent, insecure, and soulless nature).....

The bhikkhu keeps his mind steadfastly on the Dhamma with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, himself as a refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

Keep yourselves, bhikkhus, within your own range¹ of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within the range of Contemplation as has been taught and instructed by the Buddha, Evil (such as moral defilements) will have no opportunity, no ground to arise in you.

Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results accrue and develop.

Dalhanemi, the Universal Monarch

81. Bhikkhus, this happened a long time ago. At that time, there was a Universal Monarch named Dalhanemi, a king by right, who ruled in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He possessed these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure, and seventhly, the Eldest Son Treasure. The King had more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He ruled over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

82. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, King Dalhanemi instructed a certain man, saying, 'O Man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

¹ range: *igocara*, lit., pasture, resort, range. Here, range of contemplation means objects of steadfast mindfulness. The bhikkhus are exhorted to keep their minds occupied with these four steadfast mindfulness.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to King Dalhanemi and said, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure had made a slight shift from its resting place, slipping down a little.'

Upon this, bhikkhus, King Dalhanemi sent for his eldest son and said to him, 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: "Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live."

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, my dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from the household life into the homeless life of an ascetic.'

83. Then, bhikkhus, King Dalhanemi, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes and went forth from the household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. And he went to the royal ascetic and reported to him, 'Know for a truth, Your Majesty, that the mighty Wheel Treasure has disappeared.'

Then, bhikkhus, the royal ascetic said to the anointed king of the Khattiya caste, 'Grieve not, my dear son, show no distress over the disappearance of the mighty Wheel Treasure. The mighty Wheel Treasure is not a paternal heritage of yours. Come, now, dear son, fulfil the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, perform the ceremonial ablution of your head, then ascend to the uppermost terrace of your palace and observe the moral precepts, in fulfilment of the noble duties required of a Universal Monarch. There is reason to believe that the mighty Wheel Treasure will then appear to you with its thousand spokes, rim and hub and with all parts complete.

The Noble Duties of a Universal Monarch

84. 'Your Majesty, what may be the noble duties of a Universal Monarch?'

'Dear son, making the Dhamma your only support, honouring the Dhamma, esteeming it, adoring it, paying homage to it, revering it, holding aloft the banner of the Dhamma, making it the pinnacle, taking it as your guide and master, you should in a righteous manner arrange to provide protection, shelter and security for your own folk and family, for the fighting forces, for kings and vassals dependent on you, for brahmins and householders, for dwellers of towns and villages, for samanas and brāhmaṇas and for birds and beasts.

'Dear son, let there not be any lawlessness in your kingdom. Make offerings of gifts to the needy in your kingdom. There are, in your kingdom, religious teachers who are not over-bearing, not remiss and heedless in their actions; they remain devoted to the practice of forbearance, leading a life of moral restraint and gentleness; they discipline their own mind, making it tranquil, trying to bring it to perfect peace. Approach them at an appropriate time and ask of them, enquire from them:

"Venerable Sirs, what constitutes a meritorious act, what constitutes a demeritorious act? What is a blame-worthy act? What is a faultless act? What should be

resorted to and embraced? What should not be resorted to and embraced? What line of action adopted by me would prove to be unbeneficial and distressful for a long time? What line of action adopted by me would prove to be beneficial and conducive to happiness for a long time?" Having heard their advice, keep away from that which is demeritorious; take up that which is meritorious and practise it. These, then, dear son, are the noble duties of a Universal Monarch.'

The Wheel Treasure Appears

85. Bhikkhus, the anointed king of the Khattiya caste, saying 'Very well, Your Majesty!' in assent, fulfilled the noble duties required of a Universal Monarch. On Sabbath day, the fifteenth day of the month, he performed the ceremonial ablution of his head, then ascended to the uppermost terrace of his palace and observed the moral precepts in fulfilment of the noble duties required of a Universal Monarch. To him thus engaged there appeared the mighty Wheel Treasure, with its thousand spokes, rim and hub and with all parts complete.

On seeing the mighty Wheel Treasure, the anointed king of the Khattiya caste thought thus: "I have heard it said, 'If the anointed king of the Khattiya caste, who, on Sabbath day, the fifteenth day of the month, performs, the ceremonial ablution of the head, then ascends to the uppermost terrace of his palace and observes the moral precepts in fulfilment of the noble duties required of a Universal Monarch, if to him there appears the mighty Wheel Treasure with its thousand spokes, rim and hub and with all parts complete, then that king is indeed a Universal Monarch.' Could it be that I am a Cakkavatti, a Universal Monarch?"

Then the anointed king of the Khattiya caste rose from his seat, arranged his upper robe over one shoulder, and holding a gold pitcher (of water) in his left hand, sprinkled water with his right hand on the Wheel Treasure, saying, 'May the august Wheel Treasure turn and roll on! May the august Wheel Treasure be triumphant!'

Then, bhikkhus, the Wheel Treasure rolled on towards the Eastern region. The Universal Monarch followed it with his army of four components (i. e., an army consisting of elephants, chariots, cavalry and infantry). Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Eastern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! O Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Eastern region became vassals to the Universal Monarch.

86. Bhikkhus, the Wheel Treasure then descended on the Eastern Ocean, rose up again and rolled on towards the Southern region...(p)... the Wheel Treasure then descended on the Southern Ocean, rose up again and rolled on towards the Western region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Western region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Western region became vassals to the Universal Monarch.

87. Bhikkhus, the Wheel Treasure then descended on the Western Ocean, rose up again and rolled on towards the Northern region. The Universal Monarch followed it with his army of four components. Bhikkhus, where the Wheel Treasure came to rest, there the Universal Monarch encamped with his army of four components. Then, bhikkhus, the rival kings of the Northern region came to the Universal Monarch and said, 'Welcome, O Great King! O Great King, your coming is auspicious! Great King, please consider this country as your own. Great King, may it please Your Majesty to instruct and advise us.'

Upon this, the Universal Monarch said thus: 'Refrain from taking life; take not what is not given; indulge not in sexual misconduct; speak not what is not true; and avoid taking intoxicating drinks. Continue to enjoy your revenues as you have been wont to.'

Thereby, bhikkhus, all the rival kings of the Northern region became vassals to the Universal Monarch.

Then, bhikkhus, the Wheel Treasure, having been triumphant over all the Earth bounded by the ocean, returned to the royal city of the Universal Monarch and it stood, as if it were a wheel fixed on an axle, at the entrance to the Front Hall of the palace, adorning with its glory the royal palace of the Universal Monarch.

The Second and Subsequent Universal Monarchs

88. Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the second Universal Monarch... the third Universal Monarch... the fourth Universal Monarch... the fifth Universal Monarch... the sixth Universal Monarch... the seventh Universal Monarch instructed a certain man, saying, 'O man, if you should see this mighty Wheel Treasure make the slightest shift from its resting place, slipping down a little, bring me word.'

'Very well, Your Majesty,' replied the man.

Bhikkhus, after a lapse of many years, many hundreds of years, many thousands of years, the man saw the mighty Wheel Treasure make a slight shift from its resting place, slipping down a little.

On seeing that, the man went to the Universal Monarch and reported, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little.'

89. Upon this, bhikkhus, the Universal Monarch sent for his eldest son and said to him 'Dear son, my mighty Wheel Treasure has made a slight shift from its resting place, slipping down a little. I have heard it said thus: Should the mighty Wheel Treasure of a Universal Monarch make a slight shift from its resting place, slipping down a little, the king has not much longer to live.'

'I have had my full share of human pleasures; it is time now for me to seek celestial bliss. Come, dear son, take over charge of ruling the Earth bounded by the ocean. As for me, shaving off my hair and beard and putting on the bark-dyed robes, I shall go forth from household life into the homeless life of an ascetic.'

Then, bhikkhus, the Universal Monarch, after giving his son full instructions on kingship, shaved off his hair and beard, put on the bark-dyed robes, and went forth from household life into the homeless life of an ascetic. On the seventh day after the royal ascetic had gone forth, the mighty Wheel Treasure disappeared.

90. Then a certain man went to the anointed king of the Khattiya caste, and said to him, 'May it please Your Majesty to know for a truth that the mighty Wheel Treasure has disappeared.'

Thereupon, the anointed king of the Khattiya caste was stricken with grief over the disappearance of the mighty Wheel Treasure, and showed great distress. But that king did not go and enquire of the royal ascetic the noble duties required of a Universal Monarch. He ruled over his country in accordance with his own ideas. Being ruled thus according to his own ideas, the different parts of his country did not make uniform progress as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch.

Then, bhikkhus, the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of palace guards and legal advisors assembled and came

to the anointed king of the Khattiya caste. They said to him, 'Your Majesty, the different parts of Your Majesty's country being governed in accordance with your own ideas are not uniformly progressing as they used to when they were governed by the former kings who had carried out the noble duties required of a Universal Monarch. There are in your kingdom the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors, as well as others, who have preserved the knowledge of the noble duties required of a Universal Monarch. May it please Your Majesty to enquire of us concerning the noble duties required of a Universal Monarch. If we are asked, we are prepared to inform you of the noble duties required of a Universal Monarch.'

Decline in Life Expectation and Deterioration in Physical Appearance

91. Then the anointed king of the Khattiya caste caused the executive ministers, counsellors, finance ministers, elder statesmen, army officers, officers of the palace guards and legal advisors to be assembled and enquired of them the noble duties required of a Universal Monarch. When thus asked by the king, the ministers explained to him the noble duties required of a Universal Monarch.

Having heard them, the king took measures to provide, in a righteous manner, protection, shelter and security to (the people of) his kingdom. He failed, however, to provide for the needs of the poor. When the needy and the destitute were thus neglected and not cared for, poverty became widespread in the land. When poverty became widespread, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty', answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trading and business and give the samanās and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste.

Now, bhikkhus, another man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then, bhikkhus, the anointed king of the Khattiya caste provided the man with money, saying, 'O man, with this money, maintain yourself, look after your parents and support your family, too. Engage in trading and business and give the samanās and brāhmaṇas such donations as will promote spiritual welfare leading to higher realms of existence and such alms as will produce beneficial results, namely, happiness and rebirth in deva realms.'

Bhikkhus, that man replied, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste.

92. Bhikkhus, men heard: 'Friends, to them who have taken, with intention to steal, what was not given, the king is giving away money'. Then, this

thought occurred to them: 'Well, what if we also take, with intention to steal, what is not given?'

At that time, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'It is true, Your Majesty,' answered the man.

'And why did you do so?' asked the king.

The man replied, 'Because, Your Majesty, I do not have sufficient means of livelihood.'

Then this thought occurred to the anointed king of the Khattiya caste: 'If I keep on giving money to anyone who took, with intention to steal, what was not given, then acts of thievery will go on increasing. It would be well if I were to inflict the utmost punishment on this thief, and eliminate him once and for all by cutting off his head.'

Then, bhikkhus, the anointed king of the Khattiya caste ordered his men: 'Men, in that case, tie up this man's hands firmly behind his back with stout ropes, shave off his head and beating loud drums lead him around from street to street, from crossroads to crossroads. Then, take him out of the town by the Southern gate and on the South side of the town, give him the utmost punishment; eliminate him once and for all; cut off his head.'

Bhikkhus, the men said, 'Very well, Your Majesty,' to the anointed king of the Khattiya caste. They tied up the man's hands firmly behind his back with stout ropes, shaved off his head and beating loud drums, led him around from street to street, from crossroads to crossroads. Then, they took him out of the town by the Southern gate, and on the Southern side of the town, gave him the utmost punishment to eliminate him once and for all. They cut off his head.

93. Now, bhikkhus, men heard: 'On them that took, with intention to steal, what was not given, the king has inflicted severest punishment, to eliminate them once and for all. Their heads were cut off.' On hearing this, the thought occurred to them: 'Let us have sharp swords made; having made the sharp swords we will take, with the intention to steal, what is not given us. We will inflict the severest injury on those who do not give us their property; we will eliminate them completely; we will cut off their heads.'

Then they had sharp swords made. Having made the sharp swords, they took to marauding villages; they took to marauding towns also; they took to marauding cities also; they took to committing highway robberies, too.

They took, with intention to steal, what was not given. They inflicted the severest injury on those who did not give them their property; they eliminated them completely; they cut off their heads.

94. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, the life span of those people declined. Their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was eighty thousand years lived only for forty thousand years.

Bhikkhus, among those who lived for forty thousand years, a certain man took, with intention to steal, what was not given him. The king's men caught him and brought him to the presence of the anointed king of the Khattiya caste, saying, 'Your Majesty, this man took, with intention to steal, what was not given him.'

Thereupon, bhikkhus, the anointed king of the Khattiya caste asked the man, 'Is it true that you took, with intention to steal, what was not given you?'

'No, Your Majesty, it is not true.' he lied intentionally.

95. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was forty thousand years lived only for twenty thousand years.

Bhikkhus, among those who lived for twenty thousand years, a certain man took, with intention to steal, what was not given him. Then another man reported, with malicious intent, to the anointed king of the Khattiya caste, 'Your Majesty, such and such a man has taken, with intention to steal, what was not given him.'

96. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. When lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was twenty thousand years lived only for ten thousand years.

Bhikkhus, of those people whose life span was ten thousand years, some were comely in appearance; some were ugly in appearance. The ugly ones, coveting the comely ones, committed misconduct with the wives of others.

97. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty,.....sexual misconduct became widely prevalent. With widely prevalent sexual misconduct, the life span of those people declined and their physical appearance deteriorated. When their life span declined and their physical appearance deteriorated, the children of those people whose life span was ten thousand years lived only for five thousand years.

98. Bhikkhus, among those people whose life span ~~was~~ five thousand years, two things developed, namely, ~~harsh~~ speech and frivolous talk. With the increase in the practice of harsh speech and frivolous talk, the life span of those people declined and their physical appearance deteriorated, and some of the children of those people whose life span was five thousand years lived only for two thousand five hundred years and some only for two thousand years.

99. Bhikkhus, among those people, whose life span was two thousand five hundred years, covetousness and ill will began to develop. When covetousness and ill will increased, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two thousand five hundred years lived only for one thousand years.

100. Bhikkhus, those people whose life span was one thousand years began to entertain wrong beliefs¹. When wrong beliefs grew, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was one thousand years lived only for five hundred years.

101. Bhikkhus, among those people whose life span was five hundred years, three things became rampant,

1. Wrong beliefs, consisting of *natthika diṭṭhi*, the belief that no action, good or bad, produces any results either here or hereafter; *ahetuka diṭṭhi*, the belief that there is no past cause, that the present is not the result of the past; *akiriya diṭṭhi*, the belief that there is no good or bad action as such.

namely, abominable lust and incest, inordinate passion and homosexual desire¹. When these things became rife, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, some of the children of those people whose life span was five hundred years lived only for two hundred and fifty years, and some only for two hundred years. Among the people whose life span was two hundred and fifty years, these things developed: failure to do filial duties towards mother and father; failure to do religious duties towards samāṇas and brāhmaṇas; and failure to show reverential regard for the elders in the family and clan.

102. In this manner, bhikkhus, when money was not bestowed on the destitute, poverty increased; with increase in poverty, there was a rise in thefts. With the rise in thefts, lethal weapons grew in number. As lethal weapons multiplied, killings and murders became widespread. When killings and murders became widespread, lying became common. As lying became common, speaking maliciously of others became common, too. As malicious speech grew rife, sexual misconduct became widely prevalent. When sexual misconduct became widely prevalent, two things developed, namely, harsh speech and frivolous talk. When these two things developed, covetousness and ill will began to develop. With the development of covetousness and ill will, there arose wrong beliefs. When wrong beliefs grew, these three things became rampant: abominable lust and incest, inordinate passion and homosexual desire. When these three things became rife, people failed to do filial duties towards mother and father, failed to do religious duties towards samāṇas and brāhmaṇas and failed to show reverential regard for the elders in the family and clan.

When these things developed, the life span of those people declined and their physical appearance deteriorated. As their life span declined and their physical appearance deteriorated, the children of those people whose life span was two hundred and fifty years lived only for one hundred years.

1. This is the Commentary interpretation of 'adhamma rāga', 'visama lobha' and 'micchā dhamma'.

Life Span of Ten Years

103. Bhikkhus, the time will come when the children of these people will have a life span of only ten years. When the life span has come down to ten years, young maids of five years will be of marriageable age. Bhikkhus, to them whose life span is only ten years, these savoury tastes, namely, clarified butter, fresh butter, sesamum oil, honey, molasses and salt will have disappeared.

Bhikkhus, the best food available to the people with a life span of ten years will be the meal prepared from millet (Kudrūsa). Just as today, sāli rice cooked with meat is the best food, so will the meal made from millet be for those people with the life span of ten years.

Bhikkhus, for the people with a life span of ten years only, the ten meritorious deeds productive of wholesome effect will have completely disappeared; ten evil deeds productive of unwholesome results will flourish exceedingly. Even the word 'merit' will disappear from the vocabulary of the people with a ten-year span of life; how then could there be anyone performing meritorious deeds! Among such people with a life span of ten years, they who fail to do their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and who fail to show reverential regard for the elders in the family and clan, will be the recipients of honour and praise. Bhikkhus, just as in the present day, those who fulfil their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas and who show reverential regard for the elders in the family and clan, are the recipients of honour and praise, in those days when the life span will be only ten years, those who fail to do their filial duties towards mother and father, religious duties towards samaṇas and brāhmaṇas, and who fail to show reverential regard for the elders in the family and clan, will be the recipients of honour and praise.

Bhikkhus, among such people with only a ten-year span of life, there will be no thoughts of reverence for one's mother, mother's sisters, wives of uncles, wives of teachers, or wives of elders who deserve to be respected.

Promiscuous relationship will be the rule in the world then, just as amongst goats, sheep, fowl, swine, dogs and jackals.

Bhikkhus, among such people with only a ten-year span of life, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another. In a mother towards a son, in a son towards a mother, in a father towards a son, in a son towards a father, in a brother towards a sister, in a sister towards a brother, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another. Bhikkhus, just as intense animosity, intense ill will, intense hatred with violent thoughts of killing develop in the hunter on seeing game, so will intense animosity, intense ill will, intense hatred with violent thoughts of killing one another develop among the people with only a ten-year span of life. In a mother towards a son, in a son towards a mother, in a father towards a son, in a son towards a father, in a brother towards a sister, in a sister towards a brother, there will develop intense animosity, intense ill will, intense hatred with violent thoughts of killing one another.

104. Bhikkhus, among such people with only a ten-year span of life, world-wide armed conflicts will rage on for seven days, during which they will look upon one another as prey. Powerful weapons will appear in their hands. With these powerful weapons, thinking 'This is prey; this is prey; they will set about killing one another.

Bhikkhus, then, this thought will occur to some of them: 'Let us not kill anyone; let not anyone kill us, either. It would be well if we were to repair to thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys and sustain ourselves on wild roots and fruits.' And they will repair to thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys and sustain themselves on wild roots and fruits for seven days. At the end of seven days, coming out of thickets of tall grass, dense jungle of creepers, forested woodland, inaccessible mid-river islands and mountain valleys, they will embrace one another and in a spirit of harmony and concord give solace to one another

saying, 'O friends, we still see living beings; you are still alive like us! O friends, we still see living beings; you are still alive like us!'

Increase in Life Span and Improvement in Physical Appearance

105. Then this thought will occur to these beings: 'As a consequence of our evil deeds, we have suffered this heavy loss of our kith and kin. It would be well if we were to do good deeds. And now, what good deeds should we do? Let us refrain from taking life. It would be well to perform that good deed!' So thinking, they will abstain from killing; they will perform that good deed. In consequence of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is ten years will live for twenty years.

Bhikkhus, to them this thought will occur: 'By virtue of good deeds, our life span has expanded; we have improved in physical appearance. It would be well if we were to perform more and more of good deeds; and what good deeds should we do? Let us abstain from taking what is not given, abstain from sexual misconduct, from telling lies, from speaking maliciously, from using harsh language, and from engaging in frivolous talk; let us give up covetousness, ill will, wrong views; let us give up three things, namely, abominable lust and incest, inordinate passion and homosexual desire. And let us fulfil our filial duties towards mother and father, religious duties towards samanas and brāhmaṇas and show reverential regard for the elders of the family and clan. It would be well for us to perform such good deeds.' And they will become dutiful towards mother and father, towards samanas and brāhmaṇas; and they will show reverential regard for the elders of the family and clan. They will perform such good deeds.

By virtue of performing such good deeds, their life span will expand; their physical appearance will improve. When their life span thus expands and their physical appearance improves, the children of those people whose life span is twenty years will live for forty years. And the children of those people whose life span is forty years will live for

eighty years; the children of those people whose life span is eighty years will live for one hundred and sixty years; the children of those people whose life span is one hundred and sixty years will live for three hundred and twenty years; the children of those people whose life span is three hundred and twenty years will live for six hundred and forty years; the children of those people whose life span is six hundred and forty years will live for two thousand years; the children of those people whose life span is two thousand years will live for four thousand years; the children of those people whose life span is four thousand years will live for eight thousand years; the children of those people whose life span is eight thousand years will live for twenty thousand years; the children of those people whose life span is twenty thousand years will live for forty thousand years; the children of those people whose life span is forty thousand years will live for eighty thousand years. Bhikkhus, the maiden daughters of those who live for eighty thousand years will be of marriageable age when they are five hundred years old.

[The Pāli Text ends the description of the progressive increase of the life span of people at this point, namely, the life span of eighty thousand years. According to the Commentary, this process of life span expansion goes on and on till it reaches a life span of an incalculable number of years, *asaṅkhyeyya āyu*. Then the process of recession of the life span begins again until it reaches a life span of ten years. It is at the point when the life span is eighty thousand years during the process of recession that the events mentioned in the next and subsequent paragraphs (106 to 108) will occur. Buddhas appear only in a period of recession of the life span, and never in a period of expansion of the life span.]

The Universal Monarch Saṅkha

106. Bhikkhus, those people whose life span is eighty thousand years will have only three kinds of affliction, namely, hunger, sluggishness after meals¹ and ageing. Bhikkhus, for those people with a life span of eighty thousand years, this continent of Jambudīpa will become rich and prosperous; the villages, towns and royal cities will be so close as to be within the flying distance of a cockerel. Bhikkhus, at that time when men will live for eighty thousand years, the whole continent

1. This is the Commentary interpretation of 'icchā' and 'anasana'.

of Jambudīpa will be so teeming with people as to have no empty space, like a jungle thickly overgrown with reeds and grass.

Bhikkhus, at that time when people will live for eighty thousand years, this city of Bārāṇasī will become the royal city of Ketumatī, very rich and prosperous, thickly populated with people of all races, a city of bounteous food supplies and provisions. Bhikkhus, at that time when people will live for eighty thousand years, there will be eighty four thousand towns in this Jambudīpa with the royal city of Ketumatī at their head. Bhikkhus, at that time when people will live for eighty thousand years, there will arise at the royal city of Ketumatī, a Universal Monarch, named Saṅkha, a king by right, who will rule in a righteous manner over the four continents bounded by the four oceans, the conqueror of all foes, the promoter of peace and stability in his territories, the possessor of seven precious treasures. He will possess these seven precious treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and seventhly the Eldest Son Treasure. The king will have more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He will justly rule over the Earth to the extent of its ocean boundaries, having conquered territories not by force or by arms but by righteousness.

Appearance of Metteyya Buddha

107. Bhikkhus, just as I, who am Arahant, being worthy of special veneration; Sammāsambuddha, having truly comprehended all Dhammas by my own intellect and insight; Vijjācaraṇa Sampanna, being endowed with supreme knowledge and perfect practice of morality; Sugata, speaking only words that are true and beneficial; Lokavidū, knowing all the three lokas; Anuttaropurisadammasārathi, being incomparable in taming those who deserve to be tamed; Satthādevamanussānam, being the Teacher of devas and men; Buddha, being the Enlightened One, knowing and teaching the Four Noble Truths; and Bhagavā, being the Most Exalted One, have at the present period appeared in this world, so also, bhikkhus, when the life span of

people becomes eighty thousand years, there will appear in the world a Bhagavā called Metteyya who is Arahant, being worthy of special veneration; Sammāsambuddha, having truly comprehended Dhammas by his own intellect and insight; Vijjācaraṇa Sampanna, being endowed with supreme knowledge and perfect practice of morality; Sugata, speaking only words that are true and beneficial; Lokavidū, knowing all the three lokas; Anuttaropurisadammasārathi, being incomparable in taming those who deserve to be tamed; Satthādeva-manussānam, being the Teacher of devas and men; Buddha, being the Enlightened One, knowing and teaching the Four Noble Truths; and Bhagavā, being the Most Exalted One.

Just as I, having by myself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, expound on it, so also that Metteyya Buddha, having by himself realized, through Perfect Wisdom, the nature of the universe with its devas, māras and Brahmās, and also the world of human beings with its samaṇas, brāhmaṇas and kings and men, will expound on it.

Just as I now teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and just as I make clear the completeness and purity of the Noble Practice, so also that Metteyya Buddha will teach the Dhamma, which is good in the beginning, good in the middle, and good in the end, rich in meaning and words, and make clear the completeness and purity of the Noble Practice. Just as I am accompanied by hundreds of bhikkhus (when travelling), so will that Metteyya Buddha be accompanied by thousands of bhikkhus (when travelling).

108. At that time, King Saṅkha will cause the palatial building formerly built for King Mahāpanāda to rise again and will dwell in that palace. But afterwards he will give it away as alms to samaṇas, brāhmaṇas, helpless ones, wayfarers, destitutes and beggars. Then in the presence of the Exalted, the Homage-Worthy, the Perfectly Self-Enlightened Metteyya Buddha, he will shave off his hair and beard, and putting on bark-dyed robes,

he will go forth from the household life into the homeless life of an ascetic. After thus renouncing the world, he will dwell alone and in seclusion, vigilant and zealous, will incline his mind (to Nibbāna), and will soon attain, by himself, in this very life, by virtue of Magga-Knowledge, the fruits of the noblest and the most supreme Arahatship, the ultimate goal for which men of good family forsake hearth and home to lead the homeless life.

109. Be your own firm support (lit., island), bhikkhus, be your own refuge; do not take any other refuge. Let the Dhamma be your firm support, let the Dhamma be your refuge; do not take any other refuge.

And how, bhikkhus, does a bhikkhu take himself as his own firm support, as his own refuge, and not any other refuge? How does he take the Dhamma as his firm support and his refuge, and not any other refuge?

Bhikkhus, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness (and perceives its impermanent, insecure, soulless and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu concentrates steadfastly on the mind (citta)... (and perceives its impermanent, insecure, and soulless nature)...

The bhikkhu keeps his mind steadfastly on the Dhammas¹ with diligence, comprehension and mindfulness (and perceives their impermanent, insecure, and soulless nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

In this way, bhikkhus, a bhikkhu takes himself as his own firm support, as his own refuge, and not any other refuge; and he takes the Dhamma as his firm support and his refuge, not any other refuge.

1. The Five Dhammas consisting of- (i) Nivarana, (ii) five khandhas, (iii) twelve āyatanas, (iv) seven bojjhaṅgas, (v) the Four Ariya Truths.

Increases in Length of Life and Improvement in Physical Appearance of Bhikkhus

110. Keep yourselves, bhikkhus, within your own range of Contemplation as has been taught and instructed by the Buddha (lit., the father). Bhikkhus, if you keep yourselves within your own range of Contemplation as has been taught and instructed by the Buddha, you will increase in length of life, improve in your physical appearance, increase in happiness, grow in wealth and gain in strength and power.

Bhikkhus, what is meant by the length of 'life' of a bhikkhu? Herein, bhikkhus, a bhikkhu develops the basis of psychic power by means of concentration of will (*chanda*) combined with right exertion; he develops the basis of psychic power by means of concentration of energy (*vīriya*) combined with right exertion; he develops the basis of psychic power by means of concentration of thought (*citta*) combined with right exertion; he develops the basis of psychic power by means of concentration of investigative knowledge (*vimāṃsā*) combined with right exertion. Bhikkhus, by developing these four bases of psychic power and practising them over and over again, he could, if he so wishes, live on for the whole of the life span or even beyond the life span. This, bhikkhus, is what is meant by the length of 'life' of a bhikkhu.

What, bhikkhus, is meant by the 'physical appearance' of a bhikkhu? Herein, bhikkhus, a bhikkhu is well established in morality (*sīla*). He practises self-restraint in accordance with the fundamental precepts of the Order (*Pāṭimokkhasaṃvara sīla*); he is endowed with good practice and resorts only to a suitable subject for constant meditation; he senses danger in the slightest transgression or lapse of conduct; he takes particular care not to make any breach of the rules of training. This, bhikkhus, is what is meant by the 'physical appearance' of a bhikkhu.

What, bhikkhus, is meant by the 'happiness' of a bhikkhu? Herein, bhikkhus, keeping himself detached from pleasures of five senses, and from evil, he achieves and remains in the first jhāna, which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss), born of detachment from

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hindrances (*nīvaraṇa*). Then having got rid of *vitakka* and *vicāra*, he achieves and remains in the second *jhāna*, in the third *jhāna*....., in the fourth *jhāna*. This, bhikkhus, is what is meant by the 'happiness' of a bhikkhu.

What, bhikkhus, is meant by the 'wealth' of a bhikkhu? Herein, bhikkhus, a bhikkhu abides suffusing one direction with loving-kindness. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the whole world as himself, he abides suffusing them with loving-kindness which is abounding, lofty, infinite, free from anger and free from ill will.

A bhikkhu abides suffusing one direction with compassion.....with sympathetic joy.....with equanimity. Likewise, the second, the third, and the fourth direction; thus above, below, around, everywhere, treating all sentient beings of the world as himself, he abides suffusing them with equanimity which is abounding, lofty, infinite, free from anger and free from ill will. This, bhikkhus, is what is meant by the 'wealth' of a bhikkhu.

Bhikkhus, what is meant by the 'strength' of a bhikkhu? Herein, bhikkhus, a bhikkhu, consequent on complete destruction of *āsava*s, moral intoxicants or taints, becomes an Arahāt, who realizes and attains by himself in the present life the taint-free emancipation of the mind (*Arahattaphala Samādhi*) as well as the Insight emancipation (*Arahattaphala Paññā*) through Magga-Knowledge. This, bhikkhus, is what is meant by the 'strength' of a bhikkhu.

Bhikkhus, I do not see any power as hard to conquer as that of Māra. (The only power that can subdue this force of Māra is the power of the Arahattaphala.) Bhikkhus, it is by cultivation of wholesome Dhammas that meritorious results thus accrue and develop.

Thus spoke the Bhagavā. And the bhikkhus, glad at heart, rejoiced at the words of the Bhagavā.

End of Cakkavatti Sutta, the Third Sutta

Namo tassa bhagavato arahato sammā sambuddhassa.

IV. Aggañña Sutta

IV. AGGAÑÑA SUTTA

Vāseṭṭha and Bhāradvāja

111. Thus have I heard;

At one time the Bhagavā was staying at Pubbārāma, the pinnacled monastery built by Migāramāta (Visākhā) in Sāvattihī. Vāseṭṭha and Bhāradvāja, aspiring to become full members of the Order, were staying with the bhikkhus¹. Then in the evening the Bhagavā having arisen from solitary meditation, came down from the pinnacled monastery and was walking up and down in the open space under the shade of the monastery.

112. Then Vāseṭṭha saw the Bhagavā who, having arisen from solitary meditation, had come down from the pinnacled monastery and was walking up and down in the open space under the shade of the monastery. Having thus seen the Bhagavā he said to Bhāradvāja, 'Friend Bhāradvāja, the Bhagavā having risen from solitary meditation has come down from the pinnacled monastery and is walking up and down in the open space under the shade of the monastery. Friend Bhāradvāja, let us go to the Bhagavā; we may perhaps get an opportunity to hear a discourse from the Bhagavā 'Very well my friend' replied Bhāradvāja to Vāseṭṭha.

113. Then Vāseṭṭha and Bhāradvāja went to the Bhagavā. Having paid homage to the Bhagavā, they followed him walking up and down. Then the Bhagavā said to Vāseṭṭha, 'Vāseṭṭha, you, who are a brāhmin by birth and of high class brāhmin family, have left the household life of the brāhmin family for the homeless life of a bhikkhu. How is it? Do not the brāhmins abuse you, revile you?'

"Venerable Sir, indeed, the brāhmins did abuse us as they liked and to their heart's content, not sparingly".

And how did the brāhmins abuse you, revile you, most thoroughly as they like and to their heart's content?

1. They were waiting to become twenty years of age which is the required age for full admission into the Order of bhikkhus.

He replied, 'Venerable Sir, they said thus; 'Only the brāhmin class is noble; other classes are lowly; only the brāhmin class is fair, other classes are dark; only the brāhmins are pure¹, non-brāhmins are not; only the brāhmins are offspring² of the brahmā, who are developed in his breast, are born from his mouth, descended from him, created by him, are heirs to the Brahmā.

'You have abandoned your own family of the highest class and joined the shaven-headed, lowly, swarthy Samaṇas, born of the feet of the Brahmā and are associates of Mārā. This course of action is not good.'

'You have abandoned your own family of the highest class and joined the shaven-headed, lowly, swarthy Samaṇas, born of the feet of the Brahmā and are associates of Mārā. This course of action is not proper.'

'Venerable Sir, in this manner, the brāhmins have abused us, reviled us most thoroughly, as they liked and to their heart's content, not sparingly'.

114. Vāseṭṭha, as a matter of fact, only because the brāhmins do not know the process of development of social classes in the past, that they say thus: 'Only the brāhmin class is noble; other classes are lowly. Only the brāhmin class is fair; other classes are dark. Only the brāhmins are pure; non-brāhmins are not. Only the brāhmins are offspring of the brahmā, who are developed in his breast, are born from his mouth, descended from him, created by him, and are heirs to him'. Vāseṭṭha, it is common knowledge³ that the wives of the brāhmins having menstrual discharges are apparent; also their becoming pregnant are apparent; also their bearing children and nursing them are

1. Pure: Sujjhanti, pure with respect to breed, not open to attack with regard to one's birth.

2. Offspring of the Brahmā: According to the Commentary, that is a reference to the brāhmins who hold that all beings are descended from the Great Brahmā, by him, are heirs to the Brahmā.

3. It is common knowledge: dissanti, literally are seen, perceived, apparent.

apparent. These brāhmins, although born from the female organs of generation, are saying, 'Only the brāhmin class is noble; other classes are lowly. Only the brāhmin class is fair; other classes are dark. Only the brāhmins are pure; non-brāhmins are not. Only the brāhmins are offspring of the Brahmā, who are developed in his breast, are born from his mouth, descended from him, created by him and heirs to him. They are slandering the Brāhmin, also telling lies and also bringing forth much demerit for themselves.

Purity of the Four Social Classes

115. Now, Vāseṭṭha, there are four social classes: the ruling class, the brāhmins, the traders and the working class. In this world, Vāseṭṭha, a certain member of the ruling class takes life of beings; takes what is not given; indulges in sexual misconduct; tells lies, speaks malicious words; uses harsh words; and indulges in frivolous talk; is covetous, is full of ill will; holds wrong views. Thus Vāseṭṭha, there are these dhammas which are demeritorious and are regarded as demeritorious; which are blameworthy and are regarded as blameworthy; which are to be resorted to, and are regarded as not to be resorted to; which are not capable of making one an Ariya, and are regarded as not capable of making one an Ariya, which defile the mind, and which result in evil and are reproached by the wise. In this world Vāseṭṭha, these dhammas are also found in some members of the ruling class.

In this world, Vāseṭṭha, a certain member of the brāhmin class ...p... in this world Vāseṭṭha, a certain member of the trading class ...p... In this world Vāseṭṭha, a certain member of the working class takes the life of beings; takes what is not given; indulges in sexual misconduct; tells lies, speaks malicious words, uses harsh words, indulges in frivolous talk. Thus Vāseṭṭha, there are these dhammas which are demeritorious and are regarded as demeritorious ...p... which defile the mind, and which result in evil and are reproached by the wise. In this world, those dhammas are also found in some members of the working class.

In this world Vāseṭṭha, a certain member of the ruling class abstains from taking the life of beings; abstains from taking what is not given; abstains from indulging in sexual misconduct, abstains from telling lies, abstains from speaking malicious words, abstains from using harsh words and abstains from indulging in frivolous talk. He is not covetous, is free of ill will and holds the right view. Thus, Vāseṭṭha, there are these dhammas which are meritorious and are regarded to be meritorious; which are praiseworthy and are regarded to be praiseworthy; which are to be resorted to and are regarded to be resorted to; which are capable of making one an Ariya, and are regarded to be capable of making an Ariya; which purify the mind, which result in meritoriousness and are praised by the wise. In this world those dhammas are also found in some members of the ruling class.

In this world, Vāseṭṭha, a certain member of the brāhmin class ...p... in this world Vāseṭṭha, a certain member of the trading class ...p... In this world Vāseṭṭha, a certain member of the working class abstains from taking the life of beings ...p... is not covetous, is free of ill will, holds right view. Thus, Vāseṭṭha, there are those dhammas which are meritorious and are regarded to be meritorious, which are praiseworthy and are regarded to be praiseworthy, which are to be resorted to and are regarded to be resorted to; which are capable of making one an Ariya and are regarded to be capable of making one an Ariya; which purify the mind, which result in meritoriousness and are praised by the wise. In this world, those dhammas are also found in some members of the working class.

116. Vāseṭṭha, in spite of the fact that, there are the two types of dhamma (one which defiles the mind, the other which purifies the mind; one which is reproached by the wise, the other praised by the wise), they are mixed together in the four social classes. Yet, in spite of this fact, the brāhmins say thus: 'Only the brāhmin class is noble; other classes are lowly. Only the brāhmin class is fair; other classes are dark. Only the brāhmins are pure; non-brāhmins are not. Only the brāhmins are the offspring of the Brahmā, who are developed in his breast, born from his mouth, descended from him, created by

him, and are heirs to him. The wise do not acknowledge this claim of the brāhmins. And why is it so?

Vāseṭṭha, from amongst the four classes, a certain person becomes a bhikkhu who is devoid of kilesās (defilements), is rid of asavas, has fulfilled Magga practice, has done all there is to be done, has laid down the burden (of the khandas), has achieved the benefit (of Arahatta Phala), has done away with the fetters binding him to existence, has attained liberation from defilements through true knowledge. That person is acknowledged to be the noblest among them, according to the dhamma, not at variance with the dhamma.

Indeed Vāseṭṭha, in this world of sentient beings, Dhamma is the noblest for this life, as well as for the next.

117. Vāseṭṭha, as the following account will also illustrate in this world of sentient beings, Dhamma is the noblest for this life as well as for the next.

Vāseṭṭha, King Pasenadi of Kosala indeed knows: ‘Samaṇa Gotama has gone forth from the Sakyan clan, which is not different from my own clan’. Now Vāseṭṭha, the Sakyans have to yield to the wishes of King Pasenadi of Kosala. Vāseṭṭha, the Sakyans attend upon King Pasenadi of Kosala in humbleness; they pay homage to him; they welcome him respectfully; they salute him differentially with joined palms raised to the forehead; they pay respect to him. Vāseṭṭha, in this manner the Sakyans attend upon King Pasenadi of Kosala in humbleness, pay homage to him, extend welcome to him with joined palms raised to the forehead in reverence.

Vāseṭṭha, in this manner, King Pasenadi of Kosala attends upon the Tathāgata in humbleness, pays homage to him, extends welcome to him, shows deference to him by saluting, and pays homage to him. But in so doing, the king did not reflect thus: “Samaṇa Gotama is of noble birth, I am not of noble birth. Samaṇa Gotama is fully endowed with strength (of virtues), I am not so endowed. Samaṇa Gotama is of respectable and pleasing appearance. I am not of such appearance. Samaṇa Gotama is of great power, I am not of great power”.

As a matter of fact, it is because King Pasenadi of Kosala honours the Dhamma, esteems the Dhamma, venerates the Dhamma, reveres the Dhamma and worships the Dhamma that he attends upon me in humbleness, pays homage to me, welcomes me respectfully, salutes me deferentially and pays respect to me.

Thus Vāseṭṭha, it should be understood that in this world of sentient beings, Dhamma is the noblest for this life as well as for the next.

118. Vāseṭṭha, you who are of different castes, of different names, of different clans and of different families, have gone forth from the household life to the homeless life. In spite of that, should someone ask you "Who are you?" you should reply, "We are Samaṇas, sons of the Buddha of the Sakyan clan". Indeed Vāseṭṭha, a certain person has faith in the Tathāgata, which is steadfast, well-rooted, established, firmly settled, and which cannot be shaken by any Samaṇas or Brahmaṇas, deva, Mārā, brahmā, or by anybody in the world. It is proper for that person to say thus: "I am a son of the Bhagavā, developed in his breast, born from his mouth, arisen from the Dhamma, created by the Dhamma and heir to the Dhamma". And why is it so? It is because the Dhamma Kaya, also Brahmā Kaya, also Dhamma Bhuta¹ and also Brahmā Bhuta are the names of the Tathāgata.

119. Indeed Vāseṭṭha, there is such a time as when this world system gets dissolved, as it does at times, after a lapse of many aeons. When the world system becomes thus dissolved, beings are reborn mostly in the Ābhassara plane of existence (of radiant Brahmās). When they are born there because of jhāna mind, they are nurtured by rapture, resplendent with light from

1. Dhamma Kāya Brahmā Bhūta: The Buddha thinks out the Dhammas which form the Tipitaka, in his mind and expounds them by word of mouth. He is thus the embodiment of the Dhamma, hence is known as the Dhamma Kāya. And as the Dhamma is noble, the Tathāgata embodies nobleness; hence is known as Brahmā Kāya. Dealing only with pure dhamma, the Tathāgata is also known as Dhamma Bhūta; and hence Brahmā Bhūta as well living in splendour. And they remain there for aeons.

their own bodies, sojourning in the heavens and indeed Vāseṭṭha, there is such a time when this world system rises again, as it does at times, after a lapse of many aeons. When this world system rises again, beings of the Ābhassara realm (radiant Brahmās) generally pass away from there to be reborn in the human world, because of jhāna mind. They are nurtured by rapture, resplendent with light from their own bodies, sojourning in the heavens and living in splendour. And they remain there for aeons.

Appearance of Earth Essence

120. At that time Vāseṭṭha, the whole universe was one big mass of water, completely dark, enveloped in darkness. There was no moon, no sun, no stars nor constellation had appeared.

No night nor day was manifest; neither was there month nor half month, nor year nor season. There was no female nor male. Beings were just known as beings.

Then Vāseṭṭha, after a lapse of a very long time, there appeared for those beings the earth essence, rasapathavī, widely spread out on the surface of water. Even as boiled milk on cooling forms a taut, filmy layer of cream on top, so was the earth essence formed on the surface of the mass of water. That earth essence had (pleasant) colour and smell and was endowed with taste. Just as butter and ghee have colour, so also the earth essence had colour and just as the pure honey was tasty, so also the earth essence had sweet taste.

Then Vāseṭṭha, a being of wanton greed saying, 'Friend, I wonder how this will taste,' sampled the taste of the earth essence after taking it with his fingers. On tasting thus the earth essence, he became suffused with its flavour and craving for it arose in him. Vāseṭṭha, seeing him, other beings followed his example and sampled the taste of the earth essence, with their fingers. On tasting thus the earth essence, they became suffused with its flavour and craving for it arose in them.

Appearance of the Moon and the Sun

121. Then Vāseṭṭha, those beings attempted to feast on the savoury earth essence after making it into lumps, with their hands. Vāseṭṭha, when these beings attempted to feast on the earth essence after making it into lumps with their hands, their radiance disappeared. As their radiance from their bodies disappeared, the moon and the sun appeared. As the moon and the sun appeared, the stars and the constellations appeared. As the stars and the constellations appeared, night and day became manifest. As night and day became manifest, month and half-month became manifest. As month and half-month became manifest, seasons and years became manifest. In this way Vāseṭṭha, this world system arose again.

122. Vāseṭṭha, these beings existed for a very, very long time, feeding on the earth essence, having it as their food, and being nourished by it. Vāseṭṭha, to such an extent they fed on the earth essence, had it as their food, and were nourished by it, that their bodies became coarse, and change in their appearance became manifest.

Some beings became beautiful, others became ugly. Amongst them, the beautiful beings thought highly of themselves, regarding the ugly ones thus: 'We are more beautiful than those beings, they are uglier than us'. Because these beings became haughty through pride in their appearance, the earth essence disappeared from them, who were of over-conceited nature. When the earth essence disappeared, these beings gathered together and lamented, 'Oh how delicious! Oh, how delicious'. Nowadays people use the same expression, 'Aho rasam! Aho rasam!' when they happen to get something tasty. Although they use these words they do not know their original meaning.

Appearance of Soil Crust

123. When the earth essence disappeared, Vāseṭṭha, there appeared for these beings soil crusts. Just as mushrooms appear, so also soil crust appeared. That soil crust had (pleasant) colour, smell, and was endowed with taste. Just as butter and ghee have

colour, so also the soil crust had colour, and just as pure honey is tasty, so also the soil crust was tasty. Then Vāseṭṭha, those beings attempted to feed on the soil crust. Vāseṭṭha, those beings existed for a very long time, feeding on the soil crust, having it as their food, and being nourished by it. Vāseṭṭha, to such an extent they fed on the soil crust, had it as their food, and were nourished by it. To that extent, their bodies became coarser than before and change in their appearance became manifest. Some beings became beautiful, others became ugly. Amongst them, the beautiful beings thought highly of themselves, and regarded the ugly ones thus: We are more beautiful than those beings; they are uglier than us. Because those beings became haughty through pride in their appearance, the soil crust disappeared from them, who were over-conceited in nature.

Appearance of Sweet Creepers

124. When the soil crust disappeared, there appeared sweet creepers. Just as the sweet potato vine appears, so also the sweet creeper appeared. The sweet creeper had pleasant colour and smell and was endowed with taste. Just as butter and ghee have colour, so also the sweet creeper had colour, and just as pure honey is tasty, so also the sweet creeper was tasty. Vāseṭṭha, those beings attempted to feed on the sweet creeper. Vāseṭṭha, those beings existed for a very, very long time, feeding on the sweet creeper, having it as their food and being nourished by it. Vāseṭṭha, to such an extent they fed on the sweet creeper, had it as their food and were nourished by it, to that extent their bodies became coarser than before, and the change in their appearance became manifest. Some beings became beautiful, others became ugly. Amongst them, the beautiful beings thought highly of themselves regarding the ugly ones, thus; 'We are more beautiful than those beings, they are uglier than us'. Because these beings became haughty through pride in their appearance, the sweet creeper disappeared from them, who were over-conceited in nature.

When the sweet creeper disappeared, those beings gathered together and lamented, "Ahu vata no! Ahāyi vata no!"

“We had the sweet creeper before, now the sweet creepers are gone.” Nowadays people use the same expression, “Ahu vata no! Ahāyi vata no!” when they meet with certain misfortune. Although they use these words they do not know the original meaning.

Appearance of Sāli Rice, which grows by itself

125. When the sweet creeper disappeared, there appeared for those beings the Sāli rice which grew by itself, in unploughed fields, which had no bran, which had no husk, which was clean and fragrant and which yields whole grains. When the grains were carried away in the evening for dinner, they grew again fully ripe in the morning. When they were taken away in the morning for breakfast, they grew again fully ripe in the evening. The site from which the rice had been cut was not evident. Vāseṭṭha, those beings existed for a long, long time feeding on the Sāli rice which grew by itself in unploughed fields, having it as their food and being nourished by it.

Appearance of Female and Male Organs

126. Vāseṭṭha, those beings existed for a very long, long time, feeding on Sāli rice which ripened in unploughed fields, having it as their food and being nourished by it. To that extent their bodies became coarser than before, and the changes in their appearance became manifest. Then female sexual organs appeared in female bodies and male organs in male bodies. With these distinctive sexual features manifesting themselves, women stared at men and men stared at women. Thus gazing closely and intensely at one another, fierce passion was aroused and consequently feverish burning was developed in their bodies, because of this passion. On account of this burning passion, men and women began to indulge in sexual intercourse.

Vāseṭṭha, on seeing them indulging in sexual intercourse, other beings threw dust at them saying: “Perish, lowly fellow; perish, lowly fellow. How could a being treat another being in such a manner?” Others threw ash at them and still others threw cow-dung at them. At the present time, in some districts, some

people threw dust, some threw ash and others threw cowdung, when a bride is being led away. In doing so, they did not know the original meaning of this custom.

Indulgence in the Habitual Practice of Sexual Intercourse

127. Vāseṭṭha, what was considered as dhamma in those primordial times is considered as dhamma nowadays. In those days beings who indulged in sexual acts were not allowed to enter the village or town for one whole month or two whole months. Vāseṭṭha, when indulgence in the practice of sexual intercourse became excessive, those beings tried to build houses to conceal their immoral acts.

Vāseṭṭha, at that time this thought occurred to a being who was of lazy disposition: “Friends, why should I wear myself out by fetching Sāli rice in the morning, for the morning meal and then again in the evening for the evening meal. It would be good if I were to fetch Sāli rice only once for both the evening and the morning meal. Vāseṭṭha, then that being fetched Sāli rice only once for both the evening and the morning meal. Vāseṭṭha, at that time, another being approached him and said, ‘Come, friend, let us go and fetch the Sāli rice’. (And he replied) ‘Friend, no. I have fetched Sāli rice in a single trip for both the evening and the morning meal.’ Vāseṭṭha, the second being, taking the example of that being, fetched Sāli rice in one trip, enough for two days. ‘Friend, it is said that this also is good’. (he said).

Then, Vāseṭṭha, another being approached the other being and said: ‘Come, friend, let us go and fetch the Sāli rice’. (And he replied), Friend, no. I have fetched Sāli rice in a single trip enough for two days. Vāseṭṭha, this being, taking the example of that being, fetched Sāli rice in one trip enough for four days. ‘Friends, it is said that this also is good. (he said).

Then Vāseṭṭha, another being approached the other being and said: ‘Come, friend, let us go and fetch Sāli rice’. (And he replied): ‘Friend, no. I have fetched Sāli rice in a single trip, enough for four days! Vāseṭṭha, this being taking the example of that being, fetched Sāli rice in one trip enough for eight days.

Vāseṭṭha, when these beings made efforts to hoard the Sāli rice to feed themselves, the whole grain of rice became encrusted with bran and sheathed in husk. The cut-off rice stalk did not grow again into a whole plant. The site from which the rice had been cut became evident. Sāli rice plants remained in clusters.

Division of Sāli Rice

128. Then, Vāseṭṭha, those beings gathered together and lamented: 'Oh Friends, evil dhammas have become evident in the beings. Formerly, we were born of jhāna mind; we were nurtured by rapture, resplendent with light from our own bodies, sojourning in the heavens, living thus in splendour. And we remained for aeons. After a lapse of a very long, long time, there appeared for us the earth essence, widely spread out on the surface of the water. That earth essence had pleasant colour and smell and was endowed with taste. We attempted to feast on the earth essence after making it into lumps with our hands. When we attempted to feast on the earth essence after making it into lumps with our hands our radiance disappeared. As our radiance disappeared, the moon and the sun appeared. As the moon and the sun appeared, the stars and the constellations appeared. As the stars and constellations appeared, night and day became manifested. As night and day became manifested, month and half-month became manifested. As month and half-month became manifested, seasons and years became manifested. We had existed for a very long time feeding on the earth essence, having it as our food and being nourished by it.

Because evil demeritorious dhammas have become evident in us, the earth essence had disappeared. When the earth essence disappeared, there appeared for us soil crust. That soil crust had (pleasant) colour and smell and was endowed with taste. We then attempted to feast on the soil crust. We had existed for a very long time, feeding on the soil crust, having it as our food and being nourished by it.

Because evil demeritorious dhammas had become evident in us, the soil crust disappeared. When the soil crust disappeared,

there appeared for us sweet creeper. That sweet creeper had (pleasant) colour and smell and was endowed with taste. We then attempted to feast on those sweet creepers. We had existed for a very long time feeding on the sweet creeper, having them as our food and being nourished by it.

Because evil demeritorious dhammas had become evident in us, the sweet creepers disappeared. When the sweet creepers disappeared, there appeared for those beings Sāli rice which grew by itself in unploughed fields, which had no bran, which had no husk and which was clean and fragrant, which yielded whole grains. When the grains were carried away in the evening for dinner, they grew again, fully ripe in the morning. When they were taken away in the morning for breakfast, they grew again and became fully ripe in the evening. The site from which the rice had been cut was not evident. We existed for a very long time, feeding on the Sāli rice, which grew by itself in unploughed fields, having it as our food and being nourished by it.

Because evil demeritorious dhammas had become evident in us, the whole grains of rice became encrusted with bran and sheathed in husk. The cut off rice stalk did not grow again into a whole plant. The site from which the rice had been cut off, became evident. Sāli rice plants remained in clusters. It would be good if we were to divide the rice plants amongst ourselves and make demarcations. Then Vāseṭṭha, those beings divided the rice plants amongst themselves and made demarcations.

129. Then Vāseṭṭha, a certain being of greedy disposition preserved his own allotment and took and ate another's allotment, which was not given to him. (They) caught this being and told him thus: 'Friend, indeed you have done an evil deed; while preserving your own allotment, you took and ate another's allotment, which was not given to you. Friend, don't do such an evil deed again'. Vāseṭṭha, that being replied to them, saying, 'Yes, Friend'. But Vāseṭṭha, for the second time that being ...p... for the third time Vāseṭṭha, that being preserved his own allotment, took and ate another's allotment, which was not given to him. Other beings caught him and told him thus: 'Friend, indeed you have done an evil deed. While preserving

your allotment, you took and ate another's allotment, which was not given to you. Friend, don't do such a deed again'. And some beings struck him with their hands; some threw stones at him; some beat him with sticks. Vāseṭṭha, this is how, since that time, the practice of (stealing) taking what is not given appeared; reviling others appeared; telling lies appeared; using the stick (as a weapon) appeared.

The Great Elected King

130. Then Vāseṭṭha, these beings gathered together and lamented: 'Oh Friends, indeed evil dhammas have become evident in the beings. The practice of taking what is not given appeared, reviling others appeared, telling lies appeared, using the stick as a weapon appeared. It would be good if we were to elect a certain being who will reprimand one who should rightly be reprimanded, revile one who should rightly be reviled and banish one who should rightly be banished. And we would give him an extra share of the Sāli rice'.

Vāseṭṭha, then they approached a certain being from amongst themselves who was very handsome, very fair to behold, very pleasing to the eye, and was very powerful and said to him, 'Come, O man, reprimand one who should rightly be reprimanded, revile one who should rightly be reviled, banish one who should rightly be banished. Shall we give you an extra share of the Sāli rice'.

Vāseṭṭha, that being replied to them, 'Very well Friends'. Then, he reprimanded one who should rightly be reprimanded, reviled one who should rightly be reviled and banished one who should rightly be banished. And they gave him an extra share of Sāli rice.

131. Vāseṭṭha, because he was elected by the people, the first appellation 'Mahāsammata, Mahāsammata' came into use; because he was ruler over all fields the second appellation, 'Khattiya, Khattiya' came into use, because he was pleasing to the people through his righteousness, the third appellation 'Raja, Raja' came into use. Vāseṭṭha, such was the appearance of the ruling class according to the original ancient appellation; this

appellation belongs only to those beings, not to any other being. This appellation belongs only to beings of the same class, not to those of a different class. This appellation appeared only in accordance with the dhamma, not at variance with the dhamma. Indeed Vāseṭṭha, in this world of sentient beings, Dhamma is the noblest for this life as well as for the next.

The Brāhmin Class

132. Then Vāseṭṭha, to some of those beings it occurred thus: 'Friends, indeed evil dhammas have become evident in the beings. The practice of taking what is not given appeared, reviling others appeared, telling lies appeared, using the stick as a weapon appeared, banishing others appeared. It would be good if we were to wash away the evil demeritorious dhammas. And they washed away the evil demeritorious dhammas. Vāseṭṭha, because they washed away the evil demeritorious dhammas, the first appellation 'Brahmana, Brahmana' came into use. Building huts with leaf roofs in forests they practised jhāna there. For them extinguished were the kitchen fires and extinct were the smoke from them; unutilized lay the mortar and pestle (since they did not cook their meals), they visited villages, towns and royal cities, seeking food in the evenings for evening meals and in the morning for morning meals. Having got their food, they again practised jhāna in the leaf roofed huts in the forest. When men saw them they said: 'Friends, these beings build huts with leaf roofs in the forest and there they practise jhāna. For them extinguished were the kitchen fires and extinct were the smoke from them; unutilized lay the mortar and pestle (since they did not cook their meals), they visited villages, towns and royal cities seeking food in the evening for evening meals and in the morning for morning meals. Having got their food, they again practised jhāna in the leaf roofed huts in the forest'. Vāseṭṭha, because they practised Jhāna, the second appellation 'Jhāyaka, Jhāyaka' came into use for them.

Vāseṭṭha, some of those beings, failing to achieve jhāna in the leaf-roofed huts in the forests, approached and settled

down on the outskirts of villages and towns and wrote and taught Vedic books. When men saw them, they said; 'Friends, these beings, unable to achieve jhāna in the leaf roofed huts in the forests, approached and settled down on the outskirts of towns and villages. They wrote and taught the Vedas. They could not now achieve jhāna. Vāseṭṭha, because they could not achieve jhāna, the third appellation 'Ajjhāyaka, Ajjhāyaka' came into use.

Vāseṭṭha, in those days, that (occupation and teaching Vedas) was considered lowly; nowadays it is considered quite respectable (noble). Vāseṭṭha, such was the arising of the brāhmin class.

(Brahmaṇa maṇḍala) is according to the original ancient appellation. This appellation belongs only to those beings, not to any other.

This appellation belongs only to beings of the same class, not to those of a different class. This appellation arose only in accordance with the dhamma, not at variance with the dhamma. Indeed Vāseṭṭha, in this world of sentient beings dhamma is the noblest for this life, as well as for the next.

The Trading Class

133. Vāseṭṭha, some of those very beings who indulged in sexual acts took to married life and engaged themselves in various trades (such as commerce, animal husbandry and farming). And because they indulged in sexual acts and engaged themselves in various trades the appellation 'Vessa, Vessa', came into use. Vāseṭṭha, such was the arising of the trading class (Vessa maṇḍala) according to the ancient original appellation. This appellation belongs only to those beings, not to any other. This appellation belongs only to beings of the same class, not to those of a different class. This appellation arose only in accordance with the dhamma, not at variance with the dhamma. Indeed, Vāseṭṭha, in this world of sentient beings dhamma is the noblest for this life as well as for the next.

The Working Class

134. Vāseṭṭha, of those very beings the remaining ones earned their living by hard toil and petty occupations. Because they earned their living by petty occupations, the appellation 'Suddha, Suddha' came into use. Vāseṭṭha such was the arising of the working class (Suddha maṇḍala) according to the original ancient appellation. This appellation belongs only to those beings, not to any other. This appellation belongs only to beings of the same class, not to those of a different class. This appellation arose only in accordance with the dhamma, not on variance with the dhamma. Indeed, Vāseṭṭha, in the world of sentient beings dhamma is the noblest for this life as well as for the next.

135. Vāseṭṭha, there came a time when there were members of the Khattiya class, disapproving their own dhammas, went forth from household life into the homeless life, saying, 'I will become a Samaṇa.' Vāseṭṭha there were also members of the brāhmin class ...p... Vāseṭṭha, there were also members of the trading class ...p... Vāseṭṭha, there were also members of the working class, disapproving their own dhamma, went forth from household life into homeless life saying: 'I will become a Samaṇa'.

Vāseṭṭha, it is only from these four classes that the class of Samaṇas arose. This appellation (Samaṇa maṇḍala) belongs only to those beings, not to any other. This appellation belongs only to beings of the same class, not to those of a different class. This appellation arose only in accordance with the dhamma, not at variance with the dhamma. Indeed Vāseṭṭha, in this world of sentient beings dhamma is the noblest for this life as well as for the next.

On Good and Evil Actions

136. Vāseṭṭha, a member of the Khattiya class does evil deeds bodily, does evil deeds verbally, and commits evil deeds mentally, and holds wrong views. He performs actions according to wrong views. Because he performs actions according to wrong views, after death and dissolution of his body, he reappears in miserable existences (apāya), in wretched destinations

(duggati), states of ruin (vinipāta), and realms of continuous suffering (niraya). Vāseṭṭha, also a member of the brāhmin class ...p... Vāseṭṭha, also a member of the trading class ...p... Vāseṭṭha also a member of the working class ...p... Vāseṭṭha, a member of the class of Samaṇas does evil actions bodily, does evil actions verbally, commits evil deeds mentally, holds wrong views and performs actions according to wrong views. Because he performs actions according to wrong views, after death and dissolution of his body, reappears in miserable existences, in wretched destinations, states of ruin and in realms of continuous suffering.

Vāseṭṭha, a member of the Khattiya class does good actions bodily, does good actions verbally, does good actions mentally, holds right views, and performs actions according to right views, after death and dissolution of his body, reappears in good destinations, in the happy world of the devas. Vāseṭṭha, also a member of the Brāhmin class ...p... Vāseṭṭha also a member of the trading class ...p... Vāseṭṭha also a member of the working class...p... Vāseṭṭha, a member of the class of Samaṇas does good actions bodily, does good actions verbally, does good actions mentally and holds right views and performs actions according to right views. Because he performs actions according to right views, after death and dissolution of the body, reappears in good destinations, in the happy world of the devas.

137. Vāseṭṭha, a member of the Khattiya class does both (good and evil) actions bodily, does both actions verbally, does both actions mentally, holds mixed (right and wrong) views, and performs actions according to mixed views. Because he performs actions according to mixed views, after death and dissolution of the body, he experiences happiness as well as suffering.

Vāseṭṭha, also a member of the Brāhmin class ...p... Vāseṭṭha also a member of the trading class ...p... Vāseṭṭha, also a member of the working class ...p... Vāseṭṭha, a member of the class of Samaṇas does both actions bodily, does both actions verbally, does both actions mentally, holds mixed views and performs actions according to mixed views. Because he performs actions according to mixed views after death and

dissolution of the body, he experiences happiness as well as suffering.

Cultivation of Bodipakkhiya Dhammas

138. Vāseṭṭha, a member of the Khattiya class restrains himself bodily, restrains himself verbally, restrains himself mentally, cultivates the seven Bodipakkhiya Dhammas¹ by virtue of which he realizes Parinibbāna in this very life (through extinction of defilements).

Vāseṭṭha, also a member of the Brāhmin class ...p... Vāseṭṭha, also a member of the trading class ...p... Vāseṭṭha, also a member of the working class ...p... Vāseṭṭha, also a member of the class of Samaṇas restrains himself bodily, restrains himself verbally, restrains himself mentally and cultivates the seven Bodipakkhiya Dhammas by virtue of which he realizes Parinibbāna in this very life (through complete extinction of defilements).

139. Vāseṭṭha, from amongst the four classes, a certain person becomes a bhikkhu who devoid of kilesās (defilement) is rid of āsavas, has fulfilled Magga Practice, has done all there is to be done, has laid down the burden (of the khandas), has achieved the benefit (of Arahatta Phala), has done away with the fetters binding him to existences, has attained liberation from defilements through true knowledge. That person is rightfully

1. Seven Bodipakkhiya Dhammas: "Bodhi" is the Magga Ñāna, Insight or Enlightenment which perceives the Four Ariya Truths.

Pakkhiya means associates or constituent parts of Enlightenment which comprises seven groups totalling thirty-seven.

The seven groups are:

- (i) The Four methods of steadfast mindfulness (Satipaṭhāna)
- (ii) The Four supreme Efforts (Sammappadhāna);
- (iii) The Four Bases of Psychic Potency (Iddhipāda);
- (iv) The Four controlling faculties (Indriya);
- (v) The Five Powers; (Bala);
- (vi) The Seven factors of Enlightenment. (Bojjhaṅga);
- (vii) The Noble Path of Eight Constituent (Ariya Aṭṭingika Magga)

Here, according to the commentary, seven Bodhipakkhiya Dhammas refer to these seven groups of the associates of Enlightenment.

acknowledged to be the noblest among them according to the dhamma, not at variance with the dhamma. Indeed Vāseṭṭha, in this world of sentient beings, dhamma is the noblest for this life, as well as for the next.

140. Vāseṭṭha. Sanankumāra Brahmā has recited this verse: Amongst men who put their trust in lineage, say, Khattiya, the ruling class is the noblest. Actually, amongst men and devas, whoever is fully endowed with supreme knowledge and perfect practise of morality is the noblest.

Vāseṭṭha. Sanankumāra Brahmā has sung this verse well; he did not sing it badly. He recited this verse well; he did not recite it badly. It pertains to what is beneficial; it does not pertain to what is unbeneficial. It has my approval. Vāseṭṭha, I also say likewise.

Vāseṭṭha. Sanaṅkumāra Brahmā has recited this verse: Men who put their trust in lineage say, khattiya, the ruling class is the noblest. Actually, amongst men and devas, whoever is fully endowed with supreme knowledge and perfect practice of morality is the noblest.

Thus said the Bhagavā. Delighted, Vāseṭṭha and Bhāradvāja rejoiced in what the Bhagavā had said.

End of Aggañña Sutta, the Fourth Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

V. Sampasadaniya Sutta

V. SAMPASĀDANIYA SUTTA

(Faith Inspiring Discourse)

Brave Utterance of the Venerable Sāriputta

141. Thus have I heard:

Once the Bhagavā was dwelling in the mango grove of (the rich man) Pāvārika at Nālandā. At that time the Venerable Sāriputta went to the Bhagavā and after paying obeisance to him, sat down at a suitable place and spoke to him thus:

“Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment”.

142. Indeed, Sāriputta, you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: ‘Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment.’

Sāriputta, how is this? Are all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of bygone times rightly and fully known to you through knowing their minds with your mind thus: ‘Such was their sīla, practice of morality; such was their Concentration (samādhi pakkhaya dhamma); such was their paññā, wisdom; such was how they abided in the attainment of cessation of Consciousness (nirodhasamāpatti); such was their emancipation’?

“Not so, Venerable Sir.”

And how is this, Sāriputta? Are all those Homage-Worthy, Perfectly Self-Enlightened Bhagavās of times to come rightly and fully known to you through knowing their minds with your mind thus: ‘Such will be their sīla, practice of morality; such will be their Concentration (samādhi pakkhaya dhamma); such will be their paññā, wisdom; such is how they will abide in the attainment of cessation of Consciousness (nirodha samāpatti); such will be their emancipation’?

"Not so, Venerable Sir."

And how is this, Sāriputta? Am I, the present Homage-Worthy, Perfectly Self-Enlightened Bhagavā, rightly and fully known to you through knowing my mind with your mind thus: 'Such is the sila, the practice of morality of the Bhagavā; such is his Concentration (samādhi pakkhiya dhamma); such is his paññā, wisdom; such is how he abides in the attainment of cessation of Consciousness (nirodha samāpatti); such is his emancipation'?

"Not so, Venerable Sir."

Sāriputta, you do not have cetopariya ñāṇa, personal knowledge of the minds of the Homage-Worthy, Perfectly Self-Enlightened Bhagavās of the past, the future and the present time. Then Sāriputta, without such knowledge how can you make a noble, fearless speech, a definite statement (as if with personal knowledge), and a bold utterance (like a lion's roar) thus: 'Venerable Sir, this faith I have in the Bhagavā: that there never has been, there will not be nor is there now, any samaṇa or brāhmaṇa who can excel the Bhagavā in Enlightenment'?

143. "Venerable Sir, I do not have cetopariya ñāṇa, personal knowledge of the minds of the past, the future and the present Homage-Worthy, Perfectly Self-Enlightened Bhagavās. Nevertheless, I do have the dhammanvaya ñāṇa, knowledge by inference from personal experience.

"Suppose, Venerable Sir, there is a frontier fortress town of the king, with firm foundations, strongly fortified with ramparts and a single arched gateway. And there is a gate keeper, wise, intelligent, prudent, who would keep out the strangers he does not know and admit only those he knows. And as he patrols the path that encircles the fortress, he does not perceive a hole or a gap in the rampart wide enough to allow even a cat to pass through. Then this thought might occur to the gate keeper: Whatever big living things enter or leave the city they do so by this gate only. In the same way

Venerable Sir, I have come to possess the dhamma-nvaya ñāṇa, knowledge by inference from personal experience.

“Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the past had abandoned the Hindrances that defile the mind and weaken the intellect, had well established their minds in the practice of the Four Methods of Steadfast Mindfulness, had truly cultivated the Seven Factors of Enlightenment and had fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

“And Venerable Sir, all the Homage-Worthy, the Perfectly Self-Enlightened Bhagavās of the future will abandon the Hindrances that defile the mind and weaken the intellect, will have their minds well established in the practice of the Four Methods of Steadfast Mindfulness, will truly cultivate the Seven Factors of Enlightenment and will fully attain the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.

“And Venerable Sir, the present Homage-Worthy and Perfectly Self-Enlightened Bhagavā also has abandoned the Hindrances that defile the mind and weaken the intellect, has well established his mind in the practice of the Four Methods of Steadfast Mindfulness, has truly cultivated the Seven Factors of Enlightenment and has fully attained the unsurpassed knowledge of the highest Path, and the supreme Enlightenment.”

144. “Venerable Sir, (at one time) I approached the Bhagavā to listen to the exposition on the Dhamma. The Bhagavā then taught me the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white (meritorious dhammā) with that which is impure and dark (demeritorious dhammā).

“Venerable Sir, the Bhagavā having taught me in diverse ways the Dhammas, each one of which gets higher and higher and nobler and nobler, comparing and contrasting that which is pure and white with that which is impure and dark, I have achieved Magga

Knowledge in some of the Dhammas (i.e., those pertaining to ariya disciples) and perfection in the understanding of the Four Noble Truths; thus I came to be convinced that the Bhagavā knows truly and well all the Dhammas, that the Dhamma has been taught well by the Bhagavā and that the disciples of the Bhagavā practise well what is taught them. And with this conviction comes my faith and devoted confidence in the Teacher."

Exposition on the Faultless Dhammas

145. "Furthermore, Venerable Sir, the Bhagavā teaches the faultless Dhammas¹ by an exposition which is of the highest excellence. And what are the faultless Dhammas? They are the Four Methods of Steadfast Mindfulness, the Four Supreme Efforts, the Four Bases of Psychic Potency, the Five Controlling Faculties, the Five Powers, the Seven Factors of Enlightenment and the Noble Path of Eight Constituents.

"In this Teaching, Venerable Sir, because of the destruction of the *āsavas*, moral intoxicants or taints, the bhikkhu realizes and attains by himself in the present life, the taint-free emancipation of the mind (*arahattaphala samādhi*) as well as the Insight emancipation (*arahattaphala paññā*), through Magga Knowledge.

"Venerable Sir, most excellent is this exposition on the faultless Dhammas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether *samaṇa* or *brāhmaṇa*, who can surpass the Bhagavā in the knowledge of these faultless Dhammas."

Exposition on Classification of the Āyatanas, the Sense Bases

146. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the Classification of the Āyatanas, the sense bases, by an exposition which is of the highest excellence. Venerable Sir, these internal sense bases and

1. *Faultless Dhammas*; *kusalā dhammā*: The Commentary explains '*kusala*' here as '*anavajja*', free from 'fault'. The *Aṭṭhasālinī* defines 'fault' as '*kilesa*', moral defilements.

external sense bases are each of six kinds, namely,

1. Sensing part of the eye; visible object.
2. Sensing part of the ear; sound.
3. Sensing part of the nose; odour.
4. Sensing part of the tongue; taste.
5. Sensing part of the body; tangible object.
6. Mind; cognizable object.

“Venerable Sir, most excellent is this exposition on Classification of the Āyatanas. And the Bhagavā knows all these Dhammas in their entirety; there is nothing more to know beyond what the Bhagavā knows. And there is no one, whether samaṇa or brāhmaṇa, who can surpass the Bhagavā in the knowledge of the Classification of the Āyatanas.”

Exposition on Modes of Taking Conception in a Mother's Womb

147. “Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of taking conception in a mother's womb, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of taking conception in a mother's womb.

“Venerable Sir, in this world, a certain individual takes conception in a mother's womb unknowingly, remains in it unknowingly, and leaves it unknowingly. This is the first mode of taking conception in a mother's womb. (This refers to the conception of an ordinary person.)

“Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it unknowingly, and leaves it unknowingly. This is the second mode of taking conception in a mother's womb. (This refers to the conception of the eighty Great Disciples.)

“Again, Venerable Sir, in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly, and leaves it unknowingly. This is the third mode of taking conception in a mother's womb. (This refers to the conception of the two Chief Disciples and of a Pacceka Buddha.)

“Again, Venerable Sir, in this world, a certain individual takes conception in a mother’s womb knowingly, remains in it knowingly and leaves it knowingly. This is the fourth mode of taking conception in a mother’s womb. (This refers to the conception of a Supremely Enlightened Buddha.) Venerable Sir, most excellent is this exposition on the modes of taking conception in a mother’s womb.”

Exposition on Modes of Reading Another Person’s Mind

148. “Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of reading another person’s mind, by an exposition which is of the highest excellence. Venerable Sir, there are four modes of reading another person’s mind.

“Venerable Sir, in this world, a certain individual reads another person’s mind by means of visible signs and omens and says, ‘You are thinking in this way; you have this thought in your mind. Your mind is thus.’ In this way, he makes numerous readings of other people’s minds and his readings turn out to be correct, not otherwise. This is the first mode of reading another person’s mind.

“Venerable Sir, then again in this world, a certain individual reads another person’s mind not by visible signs and omens, but by hearing sounds uttered by humans, non-humans or devas and says, ‘You are thinking in this way; you have this thought in your mind. Your mind is thus.’ In this way, he makes numerous readings of other people’s minds and his readings turn out to be correct, not otherwise. This is the second mode of reading another person’s mind.

“Venerable Sir, then again in this world, a certain individual reads another person’s mind not by visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas but by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. Hearing thus, he says, ‘You are thinking in this way; you have this thought in your mind. Your mind is thus.’ In this way, he makes numerous readings of

other people's minds and his readings turn out to be correct, not otherwise. This is the third mode of reading another person's mind.

“Venerable Sir, then again in this world, a certain individual reads another person's mind not by means of visible signs and omens nor by hearing sounds uttered by humans, non-humans or devas, nor by hearing the mental vibrations produced by processes of initial thinking about an object (*vitakka*) and continued fixation of attention on it (*vicāra*) of the person concerned. With his mind free from *Vitakka* and *Vicāra*, and fully concentrated, he discriminatively knows with his mind the mind of another person, thus: ‘This good person, having well established himself in volitional activities (such as sensation and perception), will be immediately directing his mind to (further) stages (such as *jhānas* and *maggas*).’ In this way he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. This is the fourth mode of reading another person's mind. Venerable Sir, this exposition on the mode of reading another person's mind is of the highest excellence.”

Exposition on Attainment of Insight

149. “Venerable Sir, the Bhagavā then teaches the Dhamma on the attainment of different stages of Insight, by an exposition which is of the highest excellence. Venerable Sir, these are the four such stages of Insight.

“Venerable Sir, in this world, a certain *samaṇa* or *brāhmaṇa*, in consequence of striving strenuously, steadfastly and perseveringly with mindfulness and right attentiveness, attains to the first *jhāna* Concentration. When the mind has become concentrated in this way, the recluse contemplates on this body, from the soles of the feet up and from the crown of the head down, enclosed by the skin and full of multifarious impurities. ‘There are in this body, hair of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestine, small intestines, contents of the stomach, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, oil of the joints, urine.’ This is the attainment of the first stage of Insight.

“Then again, Venerable Sir, in this world, a certain samāṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.’ Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. This is the attainment of the second stage of Insight.

“Then again, Venerable Sir, in this world, a certain samāṇa or brāhmaṇa, in consequence of striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has become concentrated in this way,...(p)...oil of the joints, urine.’ Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness of a person not yet free from *taṇhā* is present both in this existence and the next. This is the attainment of the third stage of Insight.

“Then again, Venerable Sir, in this world, a certain samāṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the first jhāna Concentration. When the mind has been concentrated in this way,...(p)...oil of the joints, urine.’ Then without contemplating on the skin, flesh and blood of the person, he contemplates on the skeleton. He knows the continuous flow of the stream of consciousness of a person from moment to moment. He also knows that the consciousness which is unaccompanied by kamma of a person free from *taṇhā* is not present in this existence or the next. This is the attainment of the fourth stage of Insight. Venerable Sir, this exposition on attainment of Insight is of the highest excellence.”

Exposition on Classification of Individuals

150. “Venerable Sir, furthermore, the Bhagavā teaches the Dhamma on the classification of individuals, by an exposition which is of the highest excellence. Venerable Sir, there are these seven classes of individuals, namely, Ubbato bhāga Vimutta, one who becomes free

from defilements both by the attainment of Arūpa Samāpatti and by the attainment of fruition knowledge (Arahatta-phala); Paññā Vimutta, one who is liberated by fruition knowledge (Arahatta-phala) through Vipassanā Insight only; Kāya Sakkhi, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga through vipassanā meditation after achieving all eight jhāna attainments; Ditṭhippatta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with Insight Knowledge predominant in his striving but without jhāna attainments; Saddhā Vimutta, one who progresses in attainment from Sotāpatti-phala to Arahatta-magga with faith predominant in his striving but without jhāna attainments; Dhammānusārī, one who attains Sotāpatti-magga with Insight Knowledge predominant in his striving; Saddhānusārī, one who attains Sotāpatti-magga with faith in the Four Noble Truths predominant in his striving.

“Venerable Sir, this exposition on the classification of individuals is of the highest excellence.”

Exposition on Striving for Development of Factors of Enlightenment

151. “Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on striving for development of the Factors of Enlightenment, by an exposition which is of the highest excellence. Venerable Sir, these are the Seven Factors of Enlightenment: *sati-sambojjhaṅga*, the enlightenment-factor of Mindfulness; *dhammavicaya-sambojjhaṅga*, the enlightenment-factor of Investigative Knowledge of phenomena; *vīriya-sambojjhaṅga*, the enlightenment-factor of Effort; *pīti-sambojjhaṅga*, the enlightenment-factor of Delightful Satisfaction; *passaddhi-sambojjhaṅga*, the enlightenment-factor of Serenity; *samādhi-sambojjhaṅga*, the enlightenment-factor of Concentration; *upekkhā-sambojjhaṅga*, the enlightenment-factor of Equanimity.

“Venerable Sir, this exposition on striving for development of Factors of Enlightenment is of the highest excellence.”

Exposition on Practice of the Path

152. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the modes of practice of the Path, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of practice of the Path, namely, difficult practice ending in slow acquisition of Insight Knowledge; difficult practice ending in swift acquisition of Insight Knowledge; facile practice ending in slow acquisition of Insight Knowledge; facile practice ending in swift acquisition of Insight Knowledge.

"Venerable Sir, of those four modes of practice of the Path, when the practice is difficult and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor for two reasons: difficulty in practice and slowness in acquisition of Insight Knowledge. When the practice is difficult and Insight Knowledge is acquired swiftly, the mode of practice is regarded as poor because of difficulty in practice. When the practice is facile and Insight Knowledge is acquired slowly, the mode of practice is regarded as poor because of slowness in acquisition of Insight Knowledge. When the practice is facile and the acquisition of Insight Knowledge is swift, the mode of practice is regarded as good for two reasons: facility in practice and swiftness in acquisition of Insight Knowledge.

"Venerable Sir, this exposition on the modes of practice of the Path is of the highest excellence."

Exposition on Right Conduct in Speech

153. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right conduct in speech, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right conduct in speech) does not utter falsehood, does not indulge in calumny, avoids slander, does not speak disdainfully, nor merely to win an argument. He speaks only words of wisdom worthy to be treasured in the mind, and only at an appropriate time.

"Venerable Sir, this exposition on right conduct in speech is of the highest excellence."

Expōsition on Right Moral Conduct

“Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on right moral conduct, by an exposition which is of the highest excellence. Venerable Sir, in this world, a certain individual (with right moral conduct) speaks only the truth; is endowed with faith; refrains from deceitful pretensions (of attainments he does not possess), from flattery; does not practise subtle insinuation by signs and indications (for gain); does not use pressure (to get offerings); does not seek for more gain by cunning offer of gifts. He is well guarded as to the sense faculties; moderate in eating; upright in deeds, words and thoughts. He applies himself to the practice and development of vigilance and is free of indolence or sloth. Strenuous and resolute, he abides in jhāna state and he is endowed with retentive memory. He is pleasant of speech and is intellectually equipped to attain to higher knowledge (not reached before), to carry and retain the Dhamma that has been learnt or heard, to draw inferences with mature wisdom. He remains free from sensual desire, is endowed with mindfulness and Insight knowledge.

“Venerable Sir, this exposition on right conduct is of the highest excellence.”

Exposition on Modes of Instruction

154. “Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on modes of instruction, by an exposition which is of the highest excellence. Venerable Sir, these are the four modes of Instruction.

“Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: ‘If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the three fetters, become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.’

“Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: ‘If this individual practises the Dhamma as taught by me, he will, consequent on

complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, become a Sakadāgāmi, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.'

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, become an Anāgāmi, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna'.

"Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'If this individual practises the Dhamma as taught by me, he will, consequent on complete destruction of the āsavas, moral intoxicants or taints, become an Arahāt who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Sāmādhi) as well as the Insight emancipation (Arahattaphala Paññā), through Magga Knowledge.'

"Venerable Sir, this exposition on modes of Instruction is of the highest excellence."

Exposition on Emancipation-Knowledge

Attainable by Other Individuals

155. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on emancipation-knowledge attainable by other individuals, by an exposition which is of the highest excellence.

"The Bhagavā by the proper exercise of his own intuition knows in respect of another person: 'This individual, consequent on complete destruction of the three fetters, will become a Sotāpanna, a Stream-enterer, who is not liable to fall into miserable existences and states of woe and is assured of attaining the three higher levels of the Path.'

“Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: ‘This individual, consequent on complete destruction of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, will become a Sakadāgāmi, a Once-returner, who will in time achieve the complete ending of dukkha, after returning to this realm of human beings only once.’

“Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: ‘This individual, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, will become an Anāgāmi, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna.’

“Venerable Sir, the Bhagavā by the proper exercise of his own intuition knows in respect of another person: ‘This individual will, consequent on the complete destruction of the āsavas, moral intoxicants, become an Arahāt, who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala paññā), through Magga Knowledge.’

“Venerable Sir, this exposition on emancipation-knowledge attainable by other individuals is of the highest excellence.”

Exposition on Eternity View

156. “Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on Eternity View, by an exposition which is of the highest excellence. Venerable Sir, there are these three types of Eternity View.

“Venerable Sir, in this world, a certain sāmaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

“He remembers one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand

existences, or many hundred, many thousand, many hundred thousand existences in this way: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' in this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the first type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain *samaṇa* or *brāhmaṇa*, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth *jhāna* Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one cycle of world dissolution and formation, two cycles of world dissolution and formation, three cycles of world dissolution and formation, four cycles of world dissolution and formation, five cycles of world dissolution and formation, ten cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I

ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution; it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the second type of Eternity View.

"Furthermore, Venerable Sir, in this world, a certain *samaṇa* or *brāhmaṇa*, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth *jhāna* Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers ten cycles of world dissolution and formation, twenty cycles of world dissolution and formation, thirty cycles of world dissolution and formation, forty cycles of world dissolution and formation; he remembers thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasure I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"And he says (to himself) 'The world had undergone dissolution: it had undergone formation. I know thus the time that had passed. The world will undergo dissolution; it will undergo formation. I know

thus the time to come, too. *Atta* as well as *loka* is eternal, barren, as steadfast as a mountain peak, firmly fixed as a gate post. Though these sentient beings pass on from one existence to another, faring on, vanishing (from this existence) and reappearing (in that existence), *atta* as well as *loka* remains permanent like things of an unchanging and enduring nature.' This is the third type of Eternity View. Venerable Sir, this exposition on the Eternity View is of the highest excellence."

Exposition on Knowledge of Past Existences

157. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on knowledge of past existences, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he can recall many past existences. And what can he recollect?

"He remembers one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or many cycles of world dissolution, many cycles of world formation, many cycles of world dissolution and formation thus: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner, he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, there are Brahmās whose life span cannot be measured in simple numerical figures or mathematically reckoned in tens or hundreds. As a matter of fact, whether the being has passed through

existences where there is corporeality or no corporeality, where there is saññā or no saññā, where there is neither saññā nor non-saññā he can recollect all these existences: 'There I was, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in another existence. In that (new) existence, too, such a name I had, such a clan I belonged to, such appearance I had, such food I ate, such pleasures I enjoyed and such pains I suffered, and such a life span I had. Passing away from that existence, I was born in this existence.' In this manner he remembers many a former existence with full characteristic details and related facts (such as names and clans).

"Venerable Sir, this exposition of the Bhagavā on Knowledge of Past Existences is of the highest excellence."

Exposition on Knowledge of the Passing away and Arising of Beings

158. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on the knowledge of the passing away and arising of beings, by an exposition which is of the highest excellence.

"Venerable Sir, in this world, a certain samaṇa or brāhmaṇa, after striving strenuously, steadfastly and perseveringly, with mindfulness and right attentiveness, attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he sees with divine power of sight, which is extremely clear and surpassing the sight of man, beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows beings arising according to their own kamma action thus:

'Friends, these beings were full of evil conduct in deed, word and thought. They maligned the Ariyas, held wrong views, and performed actions according to wrong views. After death and dissolution of the body, they reappeared in wretched destinations (*duggatim*), miser-

able existences (*apāya*), states of ruin (*vinipāta*), realms of continuous suffering (*niraya*). But friends, there were also those who were endowed with good conduct in deed, word and thought. They did not malign the Ariyas: they held right views and performed actions according to right views. After death and dissolution of the body, they reappeared in good destinations, the happy world of the devas.'

"In this way, with the divine power of sight which is extremely clear, surpassing the sight of man, he sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma action.

"Venerable Sir, this exposition on the knowledge of the passing away and arising of beings is of the highest excellence."

Exposition on Supernormal Psychic Powers

159. "Furthermore, Venerable Sir, the Bhagavā teaches the Dhamma on supernormal psychic powers, by an exposition which is of the highest excellence. Venerable Sir, there are two kinds of supernormal psychic powers. Venerable Sir, there is the supernormal psychic power which is blameworthy, harmful and not noble; and there is the supernormal psychic power which is blameless, harmless and noble.

"What, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble?

"Venerable Sir, a certain samaṇa or brāhmaṇa, after striving strenuously..... attains to the fourth jhāna Concentration. When the mind has become concentrated in this way, he wields a variety of supernormal psychic powers."

"Being one, he becomes many, and from being many, he becomes one. He becomes visible or invisible at will. He goes through a wall, a rampart or a mountain, unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He walks on water, without sinking, as though on earth. He

travels in space, seated cross-legged, like a winged bird. He touches and strokes with his hand the moon and the sun which are so mighty and powerful. He has mastery over his body at will (to reach) even as far as the Brahmā world.

“This, Venerable Sir, is the supernormal psychic power which is blameworthy, harmful and not noble.

“And what, Venerable Sir, is the supernormal psychic power which is blameless, harmless and noble?

“Venerable Sir, in this world, if the bhikkhu desires to perceive pleasantness in things that are unpleasant, he dwells perceiving pleasantness even in things that are unpleasant¹.

“If the bhikkhu desires to perceive unpleasantness in things that are pleasant, he dwells perceiving unpleasantness even in things that are pleasant².

“If the recluse desires to perceive pleasantness in things that are unpleasant as well as in things that are pleasant, he dwells perceiving only pleasantness in things that are unpleasant as well as in things that are pleasant.

“If the bhikkhu desires to perceive unpleasantness in things that are pleasant as well as in things that are unpleasant, he dwells perceiving only unpleasantness both in things that are pleasant as well as in things that are unpleasant.

“If the bhikkhu desires to remain in equanimity³ with mindfulness and clear comprehension, towards both unpleasant and pleasant objects, he dwells contemplating on both these objects with equanimity and mindfulness.

1. The Commentary explains that he dwells suffusing loving-kindness on unpleasant beings and regarding unpleasant objects as mere elements.

2. The Commentary explains that on pleasant beings and objects, he dwells practising Asubha Bhāvanā, contemplation on the ‘foulness’ of the body and meditating on their impermanent nature.

3. The Commentary explains that he remains mindful, contemplative and equanimous, not developing hatred (dislike) on unpleasant objects nor craving (liking) for pleasant objects.

“Venerable Sir, this is the supernormal psychic power which is blameless, harmless and noble.

“Venerable Sir, this exposition on the supernormal psychic powers is of the highest excellence. The Bhagavā knows this Dhamma truly and completely in its entirety. There is nothing more to know beyond what the Bhagavā knows.

“There is no one whether samaṇa or brāhmaṇa, who surpasses the Bhagavā in the knowledge of the supernormal psychic powers.”

Other Virtues of the Teacher

160. “Venerable Sir, whatever (Lokuttara Dhamma) should be attained by an aspirant (for Buddhahood) who has faith and energetic resolution and who is endowed with vigour, manly exertion, manly endeavour, manly strength, and manly endurance to accomplish onerous tasks, the Bhagavā has achieved that (Lokuttara Dhamma).

“The Bhagavā does not indulge in nor is attached to sensuous pleasures, which are low, vulgar, common, ignoble, and unbeneficial. The Bhagavā does not practise self-mortification which is painful, ignoble and unbeneficial.

“The Bhagavā acquires at will without difficulty and with ease, the four Rūpāvacara Jhānas which are conducive to well-being and happiness in this very life and which transcend the state of Kāmāvacara Consciousness¹.”

Answers to Different Questions

161. “Venerable Sir, should anyone ask me ‘Friend Sāriputta, was there any samaṇa or brāhmaṇa, in times past, who excelled the Bhagavā in Enlightenment?’ I would say ‘No, there was not’.

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, will there be any samaṇa or brāhmaṇa, in times to come, who will excel the Bhagavā in Enlightenment?’ I would say ‘No, there never will be.’

1: Kāmāvacara Consciousness: Consciousness that belongs mostly to the Sensuous Plane.

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, is there at the present time any samaṇa or brāhmaṇa, who excels the Bhagavā in Enlightenment?’ I would say ‘No, there is not.’

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, was there any samaṇa or brāhmaṇa, in times past, who was equal to the Bhagavā in Enlightenment?’ I would say ‘Yes, there was.’

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, will there be any samaṇa or brāhmaṇa, in times to come, who will be the equal of the Bhagavā in Enlightenment?’ I would say ‘Yes, there will be.’

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, is there at the present time, any samaṇa or brāhmaṇa, who is the equal of the Bhagavā in Enlightenment?’ I would say, ‘No, there is not.’

“Venerable Sir, should anyone ask me ‘Friend Sāriputta, how is that you answer in the affirmative to some questions and in the negative to others?’ I would reply ‘Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there were Homage-Worthy, Perfectly Self-Enlightened Bhagavās in the past who were the equal of the present Bhagavā in Enlightenment.’

“Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that there will be Homage-Worthy, Perfectly Self-Enlightened Bhagavās in times to come who will be the equal of the present Bhagavā in Enlightenment.’

“Friend, I have heard it said by the Bhagavā himself, I have received it from the Bhagavā himself, that it is not possible for two Homage-Worthy, Perfectly Self-Enlightened Bhagavās to arise simultaneously in the same group of world systems.’

“How is that, Venerable Sir? Should I be questioned in such a manner and should I reply in the manner described, would I be repeating the teaching as taught by the Bhagavā: or would it amount to misrepresenting the Bhagavā with what is not true? Would I be stating the practice in accordance with the Lokuttara Dhamma, or would any doctrine of the Bhagavā be open to censure or criticism because of my explanation?”

In fact, Sāriputta, should you be questioned in such a manner and should you give the reply in the manner described, you would be repeating the Teaching as taught by the Bhagavā; it would not amount to misrepresenting the Bhagavā with what is not true. You would be stating the practice in accordance with the Lokuttara Dhamma and none of the doctrine will be open to censure or criticism because of your explanation.

Marvellous and Unprecedented Event

162. When the Bhagavā had spoken thus, the Venerable Udāyī said these words to the Bhagavā:

“Venerable Sir, marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious. Venerable Sir, if wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. Marvellous it is, wonderful it is that the Tathāgata is without any craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, the Tathāgata is unassuming and un-ostentatious.”

(The Buddha said:) See, Udāyī, how a Tathāgata is without craving, is well contented and is free from moral defilements. Mighty as he is, powerful as he is, a Tathāgata is unassuming and un-ostentatious. If wandering ascetics of other faiths could find in themselves even just one of these virtues, they would loudly proclaim it round the town with a flourish of banners. See, Udāyī, how a Tathāgata is without any craving, is well contented and is free from moral defilements.

163. Then, the Bhagavā advised the Venerable Sāriputta: Therefore, Sāriputta, you should repeatedly keep on giving this discourse to the bhikkhus and the bhikkhunis, to the laymen and laywomen. Wherever there may be foolish ones (without Magga Knowledge) who entertain doubt and scepticism about the Tathāgata, they will have their doubt and scepticism banished by hearing this discourse.

In this manner, the Venerable Sāriputta declared in the presence of the Bhagavā his faith and confidence in the Bhagavā. Therefore, this discourse in the form of questions and answers is designated as Sampasādanīya Sutta, the discourse which inspires faith.

End of Sampasādanīya Sutta, the Fifth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa

VI. Pāsādika Sutta

VI. PĀSĀDIKA SUTTA

(Delectable Discourse)

164. Thus have I heard:

At one time the Bhagavā was staying at the mansion in the mango grove of Vedhaññā, the Sakyan, in the country of Sakka.

After Nigaṇṭha Nāṭaputta's Death

Nigaṇṭha Nāṭaputta had just passed away at Pāvā. His death had caused a schism among his disciples who, split into two parties, were engaged in strife and disagreements, quarrelling and arguing over doctrines:

“You do not know this Doctrine and Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the fault in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can.”

It seemed that these disciples of Nigaṇṭha Nāṭaputta had only one thought, that of destroying one another.

Just as one gets wearied of, is displeased with and has no more high regard for a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, which is taught by one who is not perfectly enlightened, and which has lost its mainstay and is devoid of any refuge, even so Nigaṇṭha Nāṭaputta's white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭaputta; they lost respect for them.

165. Then Cunda Samaṇuddesa¹, having passed the rains retreat at Pāvā, came to see the Venerable Ānanda in the village of Sāma. After paying respectful homage to the Venerable Ānanda, he sat down at a certain place. So seated, he addressed the Venerable Ānanda in these words:

“Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p) ... Nigaṇṭha Nāṭaputta’s white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭaputta; they lost respect for them.”

Thus informed, the Venerable Ānanda said to Cunda Samaṇuddesa, “Friend Cunda, this is a matter about which we should see the Bhagavā. Come Cunda, let us go to the Bhagavā and report to him about this.”

“Very well, Venerable Sir”, said Cunda Samaṇuddesa.

Then the Venerable Ānanda and Cunda went to the Bhagavā. After paying respectful homage to the Bhagavā, they sat down at a certain place; and having sat down, the Venerable Ānanda addressed the Bhagavā thus:

“Venerable Sir, Cunda Samaṇuddesa told me ‘Venerable Sir, Nigaṇṭha Nāṭaputta has just passed away at Pāvā. His death has caused a schism... (p) ... the Nāṭaputta’s white-robed lay followers became disgusted with and displeased with the disciples of Nigaṇṭha Nāṭaputta; they lost respect for them.’”

The Teaching of One who is not Perfectly Enlightened

166. Cunda, it is natural and to be expected that this should happen so with a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

1. **Cunda Samaṇuddesa**: Cunda Sāmaṇera, meaning, Cunda, the novice. A younger brother of the Venerable Sāriputta, he was still called by this name although by that time he had become a bhikkhu.

Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who does not practise in conformity with that doctrine of that teacher, does not sincerely and devotedly practise the doctrine, does not practise in accordance with the doctrine of the teacher, and keeps deviating from the doctrine.

To such a disciple, one should say, 'Friend, you have been fortunate; you have had good luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you do not practise in conformity with that doctrine, you do not sincerely and devotedly practise the doctrine, you do not practise in accordance with the doctrine of the teacher, and you keep deviating from the doctrine.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; but the disciple is to be praised.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

167. Cunda, in this matter, there is the teacher who is not perfectly enlightened; there is the doctrine which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened.

And there is a disciple who practises in conformity with that doctrine of the teacher, sincerely and devotedly practises the doctrine, practises in accordance with the doctrine of the teacher.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your teacher is one who is not perfectly enlightened; the doctrine is one which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and which is taught by one who is not perfectly enlightened. But you practise in conformity with the doctrine, you sincerely and devotedly practise the doctrine, you practise in accordance with the doctrine of the teacher.'

Indeed, Cunda, as said before, in that case, the teacher is to be censured; his doctrine is to be censured; and the disciple also is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining liberation, indeed you will succeed in fully attaining liberation.' In this way the teacher encourages and praises his disciple; the disciple is encouraged and praised by the teacher; and the disciple, encouraged and praised in this manner by the teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much demerit.

And why so? It is because, Cunda, the teaching is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, nor to eradication of defilements, and is taught by one who is not perfectly enlightened.

The Teaching of One who is Perfectly Enlightened

168. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Doctrine which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

But there is a disciple who does not practise in conformity with that Doctrine of the Teacher, does not sincerely and devotedly practise the Doctrine, does not practise in accordance with the Doctrine of the Teacher, and keeps deviating from the Doctrine.

To such a disciple, one should say, 'Friend, you have been unfortunate, you have had poor luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. But you do not practise in conformity with that Doctrine, you do not sincerely and devotedly practise the Doctrine, you do not practise in accordance with the Doctrine of the Teacher, and you keep deviating from the Doctrine.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy, but the disciple is to be censured.

Suppose, Cunda, the teacher says to such a disciple, 'Come, friend, practise according to the doctrine taught and prescribed by your teacher.' In this way, the teacher exhorts the disciple, the disciple is exhorted by the teacher; and the disciple, exhorted by the teacher, practises as instructed. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, being taught by one who is perfectly self-enlightened.

169. Cunda, in this matter, there is the Teacher who is perfectly self-enlightened; there is the Teaching which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened.

And there is a disciple who practises in conformity with the Doctrine of that Teacher, sincerely and devotedly practises the Doctrine, practises in accordance with the Doctrine of the Teaching.

To such a disciple, one should say, 'Friend, you have been fortunate, you have had good luck. Your Teacher is one who is perfectly self-enlightened; the Doctrine is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and which is taught by one who is perfectly self-enlightened. And you practise in conformity with the Doctrine and you sincerely and devotedly practise the Doctrine, you practise in accordance with the Doctrine of the Teacher.'

Indeed, Cunda, as said before, in that case, the Teacher is praiseworthy, the Doctrine is praiseworthy and the disciple is to be praised, too.

Suppose, Cunda, the teacher says to such a disciple, 'Friend, you are engaged in the practice of attaining the Path and Fruition; indeed you will succeed in fully attaining liberation.' In this way, Cunda, the Teacher encourages and praises his disciple; the disciple is encouraged and praised by the Teacher; the disciple, encouraged and praised in this manner by his Teacher, puts forth strenuous energy in his endeavour. All such teachers and disciples accumulate much merit.

And why so? It is because, Cunda, the Teaching is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

The Teacher over whose death the disciples become anguished

170. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

But his disciples in that Teaching have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well

proclaimed in the realms of devas and men, when that Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. But in that system of Teaching of ours, we have not yet attained the knowledge of the Four Truths; the Life of Purity in its entirety has not yet been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have not yet been brought together and incorporated into one complete whole, have not yet been formulated as the Dhamma on liberation from the round of existences, have not yet been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples become anguished over his death, having failed to achieve the attainment for which they need his guidance and assistance.

**The Teacher over whose death the disciples do not
get anguished**

171. Cunda, in this world, there arises a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, and is taught by one who is perfectly self-enlightened.

And his disciples in that Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to these disciples; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men, when the Teacher of these disciples passes away. Cunda, when such a Teacher passes away, his disciples do not become anguished over his death.

And why so? (The disciples might say:) It is because in this world there arises to us a Teacher who is Homage-Worthy and Perfectly Self-Enlightened. And his Doctrine is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened. And in that system of Teaching of ours, we have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been fully explained and made clear to us; the various sections of doctrine and practice in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, have been well proclaimed in the realms of devas and men. Now our Teacher has passed away.

Cunda, when such a Teacher passes away, his disciples do not become anguished over his death, having achieved the desired attainments with his guidance and assistance.

Imperfections of a System of Teaching

172. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, (such as being well taught,) if the Teacher is one who is not well established in the virtues of an Elder Bhikkhu, nor of ripe experience and long standing in the Order, without mature knowledge of old times and not far advanced in age, then that system of Teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times and far advanced in age, then that system of Teaching is by this circumstance perfect.

173. Cunda, in a system of Teaching, even though the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, if the senior bhikkhu disciples of the Teacher are not

yet accomplished in the knowledge of the Path, not yet fully trained (in the discipline and practice), nor fully confident (in the interpretation of the Dhamma), have not yet attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are not competent yet to propagate the Teaching, are not capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are not able to teach the Dhamma which promotes liberation from the round of existences, then that system of teaching is by this circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, then that system of Teaching is by this circumstance perfect.

174. Cunda, in a system of Teaching, even though the Doctrine is endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition, (Arahattaphala) through the cessation of all moral intoxicants, are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Doctrine, and are able to teach the Dhamma which promotes liberation from the round of existences, if the bhikkhu

disciples of middle standing are not yet accomplished in the knowledge of the Path, then that system of Teaching is by that circumstance imperfect. Though the bhikkhu disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhu disciples of junior standing are not yet accomplished in the knowledge of the Path..... (p) Though the bhikkhu disciples of junior standing are accomplished in the knowledge of the Path, if the bhikkhuni¹ disciples of senior standing are not yet accomplished in the knowledge of the Path (p) Though the bhikkhuni disciples of senior standing are accomplished in the knowledge of the Path, if the bhikkhuni disciples of middle standing are not yet accomplished in the knowledge of the Path..... (p) Though the bhikkhuni disciples of middle standing are accomplished in the knowledge of the Path, if the bhikkhuni disciples of junior standing are not yet accomplished in the knowledge of the Path.... (p)....

Though the bhikkhuni disciples of junior standing have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path.... (p).... Though the lay disciples of the Teacher, who are white-robed laymen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laymen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path... (p)... Though the lay disciples of the Teacher, who are white-robed laymen who still indulge in sensual pleasures, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who practise the Life of Purity, are not yet accomplished in the knowledge of the Path... (p)... Though the lay disciples of the Teacher, who are white-robed laywomen who practise the Life of Purity, have become accomplished in the knowledge of the Path, if the lay disciples of that Teacher, who are white-robed laywomen who still indulge in sensual pleasures, are not yet accomplished in the knowledge of the Path... (p)...

Though the lay disciples of the Teacher, who are white-robed laywomen who still indulge in sensual

1. Bhikkhuni: a female member of the Buddhist Order.

pleasures, have become accomplished in the knowledge of the Path, if the system of Teaching of that Teacher has not yet fully developed, not yet become prosperous, nor widespread and well-known, not yet well proclaimed in the realms of devas and men...(p)...Though the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and well proclaimed in the realms of devas and men, if it has not attained the foremost place with regard to gain, fame and followers, then that system of Teaching is by that circumstance imperfect.

But, Cunda, in a system of Teaching, when the Doctrine is fully endowed with those characteristics mentioned before, and the Teacher is one who is well established in the virtues of an Elder Bhikkhu, and is of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age, and the senior bhikkhu disciples of the Teacher are accomplished in the knowledge of the Path, fully trained (in the discipline and practice), fully confident (in the interpretation of the Dhamma), have attained the Fruition (Arahattaphala) through the cessation of all moral intoxicants, and are competent to propagate the Teaching, are capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, and are able to teach the Dhamma which promotes liberation from the round of existences, and the disciples of that Teacher who are bhikkhus of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhus of junior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunis of senior standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunis of middle standing are accomplished in the knowledge of the Path, and the disciples of that Teacher who are bhikkhunis of junior standing are accomplished in the knowledge of the Path, and the lay disciples of that Teacher, who are white-robed laymen who practise the Life of Purity, are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laymen who still indulge in sensual pleasures are accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laywomen who practise the Life of Purity are

accomplished in the knowledge of the Path, and the lay disciples of that Teacher who are white-robed laywomen who still indulge in sensual pleasures are accomplished in the knowledge of the Path.

And the system of Teaching of that Teacher has fully developed, become prosperous, widespread and well-known and has been well proclaimed in the realms of devas and men; and it has reached the foremost place with regard to gain, fame, and following, then that system of Teaching is, by this circumstance, perfect.

175. Cunda, now I have appeared in the world as a Teacher who is Homage-Worthy and Perfectly Self-Enlightened; the Teaching is one which is well taught, well imparted, conducive to attainment of the Path and Fruition, and to eradication of defilements, taught by one who is perfectly self-enlightened.

And the disciples in my system of Teaching have attained the knowledge of the Four Truths; the Life of Purity in its entirety has been explained fully and made clear to the disciples: the various sections of doctrine and discipline in the Teaching have been brought together and incorporated into one complete whole, have been formulated as the Dhamma on liberation from the round of existences, and have been well proclaimed in the realms of devas and men.

Cunda, I, the Teacher, am well established in the virtues of an Elder Bhikkhu, and I am of ripe experience and seniority in the Order, with mature knowledge of old times, and far advanced in age now.

Cunda, there are now senior bhikkhu disciples of mine who are accomplished in the knowledge of the Path, fully trained in the discipline and practice, fully confident, having attained the Fruition (the Arahattaphala), competent to propagate the Teaching, capable of refuting any opposing doctrine that may arise and crushing it with the authority of the Teaching, able to teach the Dhamma which promotes liberation from the round of existences. Cunda, there are now bhikkhu disciples of mine who are of middle standing (who are accomplished in the knowledge of the Path); Cunda, there are now bhikkhu disciples of mine who are of junior standing...; Cunda, there are now bhikkhunī disciples of mine who are of senior

standing...; Cunda, there are now bhikkhunī disciples of mine who are of middle standing ...; Cunda, there are now bhikkhunī disciples of mine who are of junior standing...; Cunda, there are now my laymen disciples who are white-robed and who practise the Life of Purity... Cunda, there are now my laymen disciples who still indulge in sensual pleasures...; Cunda, there are now my laywomen disciples who are white-robed and who practise the Life of Purity...; Cunda, there are now my laywomen disciples who still indulge in sensual pleasures (who are accomplished in the knowledge of the Path); Cunda, my system of Teaching has now fully developed, become prosperous, widespread and well-known and has been well proclaimed in the realms of devas and men.

176. Cunda, various Teachers have also appeared in this world now. But, Cunda, I do not see anyone amongst them who has reached the topmost place like me with regard to gain, fame, and followers.

Cunda, various orders and sects have appeared in this world now. But, Cunda, I do not see any other order which has reached the topmost place like my Order of Bhikkhus with regard to gain, fame, and followers.

Cunda, if someone wishes to describe a Teaching as perfect in every sense, complete in every detail, requiring nothing to add to or subtract from, well taught and well imparted, then he can describe only this Teaching of mine as perfect in every sense, ...(p)... well imparted.

Cunda, Udaka Rāmaputta had said, "Seeing, one does not see. On seeing what, does one not see?¹ Of a well sharpened razor, one sees the blade but not the edge." Cunda, it is of such a well sharpened razor that it is said, (by Udaka, son of Rāma,) "Seeing, one does not see." But, Cunda, these words of Udaka, son of Rāma, are low, vulgar, common, not uttered by ariyas, unbeneficial.

Cunda, whoever wants rightly to say 'Seeing, one does not see' he should say it only of this Teaching of mine.

1. Udaka posed this riddle to his disciples who could not solve it; he therefore answered it himself after some time.

Here, on seeing what, does one not see? As explained above, there is the Teaching which is perfect in every sense, complete in every detail, which requires nothing to add to or subtract from, well taught and well imparted. It is this Teaching which one sees.

And there is no feature in the Teaching which, when taken out, will make it purer; thus one does not see any feature which needs taking out. And there is no feature which, when added to the Teaching, will make it more complete; thus one does not see any feature which needs to be added to the Teaching.

Thus, here, 'seeing' means seeing the Teaching, and 'not seeing' is not seeing what needs to be taken out from or added to the Teaching.

Cunda, if someone wishes to describe any Teaching as perfect..... (p) well imparted, then he can describe only this Teaching of mine as perfect in every sense, complete in every detail, requiring nothing to add to or subtract from, well taught and well imparted.

The Dhammas which should be recited and imparted uniformly

177. Therefore, Cunda, there are these Dhammas which I have taught after realizing them through Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

Cunda, what are these Dhammas?

"I have taught these Dhammas after realizing them through Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good

of the world, for the benefit, welfare, and happiness of devas and men.”

(And what are these Dhammas?) They are:

The Four Methods of Steadfast Mindfulness

The Four Great Efforts

The Four Bases of Psychic Pöteny

The Five Faculties

The Five Powers

The Seven Factors of Enlightenment

The Noble Path of Eight Constituents

Cunda, these are the Dhammas I have taught after realizing them with Magga-Knowledge and Enlightenment. All of you, my disciples, should come together, assemble in a congregation, and recite and impart these Dhammas in a uniform version, collating meaning with meaning, wording with wording, without dissension. In this way, this Teaching will endure and last long for the welfare and happiness of many, for the good of the world, for the benefit, welfare, and happiness of devas and men.

On Handling Differences of Opinion

178. Cunda, from amongst you who are living in concord, harmony, non-dissension, and Practice of Purity, if a fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning, and has presented a wrong wording, then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, ‘Friend, as to the wording to convey this meaning, should it be these or those words? Which would better fit in with the meaning? Or, friend, as to the meaning of this expression, should it be taken this way or that way? Which would fit in with the expressions best?’

Whereupon the said respected bhikkhu might say, ‘Friends, of the various expressions to convey this meaning, only this wording will suit the meaning best. I, therefore, choose this wording. And amongst the various meanings of this expression, only this meaning seems to fit in best with the wording. I, therefore, choose this meaning.’

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning and wording.

179. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a wrong meaning and has presented a correct wording; then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the meaning of this expression, should it be taken in this way or that way? Which would fit in with the expression best?'

Whereupon the said bhikkhu might say, 'Friends, of the various meanings for this expression, only this meaning will suit the expression best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) meaning.

180. And again, Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning but has presented a wrong wording; then you should neither approve nor reject what he says. Without approving or rejecting, you should only say, 'Friend, as to the wording to convey this meaning, should it be these or those words? Which would fit in with the meaning best?'

Whereupon the said bhikkhu might say, 'Friends, of the various expressions for this meaning, only this wording will suit the meaning best.'

In that case, you should neither praise nor censure him. Without praising or censuring him, you should properly let that bhikkhu know and bear in mind the (correct) wording.

181. Cunda, if another fellow-bhikkhu happens to speak on the Dhamma amidst the company of bhikkhus, it may occur to you that the said respected bhikkhu has taken hold of a correct meaning and has also presented a correct wording.

In that case, you should gladly approve of his words, saying 'Well said (Sādhū)!' After gladly approving of his words, saying 'Well said (Sādhū)!' you should tell him, 'Oh, friend, we have been fortunate. It is fortunate for the community that we see such a venerable fellow-bhikkhu who is so highly proficient in both the meaning and the wording (of the Dhamma).'

Sanctioning of (Four) Requisites

182. Cunda, I teach the Dhamma not just to guard against moral intoxicants arising in the present world.

Cunda, I teach the Dhamma not just to prevent moral intoxicants from arising in the next world.

Cunda, I teach the Dhamma to guard against moral intoxicants arising in the present world as well as to prevent moral intoxicants from arising in the next world.

Therefore, Cunda, in this Teaching, I have sanctioned the robe for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can conceal and cover up the private parts of the body for the sake of decency. (I have permitted it so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)¹

I have sanctioned the alms-food for you. It can sustain the body and keep it going; it can remove the discomforts of hunger; and it can help in the practice of the Life of Purity. (I have permitted the alms-food so that you may practise the Life of Purity after reflecting thus:)¹ 'By this alms-food I shall get rid of the discomfort of hunger; I shall prevent the arising of the discomfort due to immoderate eating; I shall be living a blameless life with good health.'

I have sanctioned the dwelling place (monastery) for you. It can protect you from cold; it can protect you from heat; it can protect you from gadflies, mosquitoes, wind, the sun's heat and reptiles; it can ward off the rigours of weather and will enable you to

1. The Commentary.

enjoy meditating in solitary retreat. (I have permitted the use of a dwelling place, so that you may practise the Life of Purity after warding off such discomforts as cold and heat.)¹

I have sanctioned for you the medicine which cures illness and serves as a protector of life. It can remove affliction produced by disturbances of body constituents and provide freedom from pains of illnesses and disease. (I have permitted the use of medicine so that you may practise the Life of Purity after warding off pains and afflictions.)¹

Enjoyment of Pleasure

183. Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samanas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in enjoyment of pleasure.'

Cunda, to these wandering ascetics of other faiths who would make such remarks, you should reply, 'Friends, what is the enjoyment of pleasure? There are many forms and varieties of enjoyment of pleasure.'

Cunda, there are these four forms of enjoyment of pleasure which are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

And what are these four forms? In this world, a certain foolish person finds pleasure and gratification in killing, in taking the life of other beings. This is the first form of enjoyment of pleasure.

Again, in this world, a certain foolish person finds pleasure and gratification in stealing, in taking what is not given. This is the second form of enjoyment of pleasure.

And then in this world, a certain foolish person finds pleasure and gratification in telling lies, in saying what is not true. This is the third form of enjoyment of pleasure.

1. The Commentary.

Then, in this world, a certain foolish person enjoys full gratification in the pleasures of the five senses. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are low, vulgar, common, ignoble, unbeneficial; not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna.

Cunda, there is this possibility that the wandering ascetics of other faiths might say, 'The samanas of the Sakyan clan (i.e., the bhikkhu disciples of the Buddha) are engaged in these four forms of enjoyment of pleasure.'

You should tell these wandering ascetics, 'Say not so!' These wandering ascetics would not be telling the truth about you; they would be alleging what is not true, what has no foundation.

184. Cunda, there are these four forms of enjoyment of pleasure which are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

And what are these four forms?

Cunda, the bhikkhu in this Teaching, being detached from the sensual pleasures and demeritorious factors, achieves and remains in the first *jhāna* which is accompanied by *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), and which has *pīti* (delightful satisfaction) and *sukha* (bliss) born of detachment from hindrances (*nīvaraṇas*). This is the first form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having got rid of *vitakka* and *vicāra*, achieves and remains in the second *jhāna*, with internal tranquillity, with enhancement of one-pointedness of Concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of Concentration. This is the second form of enjoyment of pleasure.

Then again, Cunda, because *pīti* (delightful satisfaction) fades away, the bhikkhu achieves and remains in the third *jhāna*, that which causes a person who attains it

to be praised by the Noble Ones as one who has equanimity and one who abides in *sukha*. This is the third form of enjoyment of pleasure.

Then, Cunda, the bhikkhu, having given up both pain and pleasure, and by the previous disappearance of sadness and gladness, achieves and remains in the fourth *jhāna*, without pain and pleasure, a state of equanimity and absolute purity of mindfulness. This is the fourth form of enjoyment of pleasure.

Cunda, these four forms of enjoyment of pleasure are conducive to disillusionment with the five *khandhas*, to abandonment of attachment, to cessation of *dukkha*, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna.

Cunda, there is the possibility that the wandering ascetics of other faiths might say, 'The samanas of the Sakyan clan are engaged in these four forms of enjoyment of pleasure.' You should say to these wandering ascetics, 'It is true.' These wandering ascetics would be telling the truth about you; they would not be alleging what is not true, what has no foundation.

Benefits of Enjoyment of Pleasure

185. Cunda, there is the possibility that the wandering ascetics of other faiths might ask what benefits and what advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

Then, Cunda, you should reply to these wandering ascetics of other faiths thus: "Friends, four benefits and advantages are to be expected by those who are engaged in these four forms of enjoyment of pleasure.

"And what are these four benefits?

"Friends, in this Teaching, the bhikkhu, having completely eradicated the three fetters, becomes a *Sotāpanna*, a Stream-enterer, not liable to fall into miserable existences and states of woe, and is assured of attaining the three higher levels of Insight. This is the first benefit, the first advantage.

"And the bhikkhu, consequent on complete eradication of the three fetters and attenuation of the grosser forms of passion, hatred and delusion, becomes a

Sakadāgāmi, a Once-returner, who will achieve the complete ending of dukkha after returning only once to this human world. This is the second benefit, the second advantage.

“And then, the bhikkhu, consequent on complete destruction of all the five fetters which lead to rebirth in the lower sensuous planes, becomes an *Anāgāmi*, a Non-returner, who will reappear as a spontaneously manifesting being in the Brahmā realm, whence he will not return but pass away into Nibbāna. This is the third benefit, the third advantage.”

“And then, the bhikkhu, consequent on complete destruction of *āsavas*, moral intoxicants or taints, becomes an Arahāt who realizes and attains by himself in the present life the taint-free emancipation of the mind (Arahattaphala Samādhi) as well as the Insight emancipation (Arahattaphala Paññā) through Magga Insight. This is the fourth benefit, the fourth advantage. Friends, these are the four benefits and advantages to be expected by those who are engaged in these four forms of enjoyment of pleasure.”

Evil Deeds not Committed by One Free of Moral Intoxicants

186. Cunda, there is this possibility that the wandering ascetics of other faiths might say that the samanās of the Sakyan clan (i.e., the disciples of the Buddha) are not firmly fixed in their doctrines.

Cunda, you should reply to these wandering ascetics of other faiths thus: “Friends, the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, has taught and prescribed fundamental precepts which the disciples should not transgress throughout their life. Just as a stone pillar or an iron pillar, fixed deeply and firmly in the ground, is immovable, unshakable, so also fundamental precepts taught and prescribed by the Bhagavā, the One who knows, the One who perceives, the Homage-Worthy, the Perfectly Self-Enlightened, remain immovable, unshakable.

“Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down

the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth, and being fully liberated because of perfect knowledge, will not commit these nine evil deeds:

“Friends, the bhikkhu who has been liberated from moral intoxicants will not intentionally take the life of a being;

“The bhikkhu who has been liberated from moral intoxicants will not take, with the intention of stealing, what is not given;

“The bhikkhu who has been liberated from moral intoxicants will not indulge in sexual intercourse;

“The bhikkhu who has been liberated from moral intoxicants will not deliberately tell lies;

“The bhikkhu who has been liberated from moral intoxicants will not collect and store material things for later use and enjoyment, as was his wont in lay life;

“The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through partiality;

“The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ill will;

“The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through ignorance of what is right or wrong;

“The bhikkhu who has been liberated from moral intoxicants will not take a wrong course of action through fear.

“Friends, the bhikkhu who has become worthy of special veneration, liberated from moral intoxicants, having carried out the noble practice of the Path, having already done what should be done, having laid down the burden (of the kilesas, moral defilements), having attained his own goal, Arahattaphala, having cut off the fetter of craving for rebirth and being fully liberated because of perfect knowledge, will not commit these nine evil deeds.”

Dealing with Problems

187. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Samana Gotama manifests an infinite knowledge and insight concerning the past; but concerning the future, he does not manifest such knowledge and insight. Why is it so? What is the reason for this?'

The wandering ascetics of other faiths, just like stupid and foolish persons, are under the impression that knowledge and insight of a certain set of things should be similarly manifested in knowledge and insight of another set of things.

Cunda, concerning the past, the Tathāgata has the knowledge and mindfulness by which he recollects previous existences. He can recall existences as far back as he wishes.

Cunda, concerning the future, reflective Insight arises, by virtue of the knowledge of the Path, to the Tathāgata at the foot of the Bodhi tree, that 'This is the last existence. There is no more rebirth.'

Cunda, concerning the past, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the past, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the past, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the future, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it. (p)

Cunda, concerning the future, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

Cunda, concerning the present, should it be false, untrue and unbeneficial, the Tathāgata would not deal with it.

Cunda, concerning the present, should it be right and true, but unbeneficial, the Tathāgata would not deal with it, either.

Cunda, concerning the present, should it be right and true and also beneficial, the Tathāgata knows the proper time to deal with the problem.

188. Cunda, in this manner, the Tathāgata is One who talks about the past, the future and the present only at the appropriate time, on what is true, what is beneficial and only on matters concerning the Doctrine and the Discipline. Hence, the appellation 'Tathāgata.'

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, there are objects which are seen, heard, felt, known, achieved, sought after and repeatedly thought over, The Tathāgata has the penetrative Insight into all these objects. Hence the appellation 'Tathāgata.'

Cunda, from that night when the Tathāgata attains the Supreme Enlightenment to that night when the Tathāgata realizes the Nibbāna Dhātu with complete extinction of the khandha aggregates (i.e., with no more rebirth), during the whole of that intervening period, the Tathāgata teaches, expounds and instructs all that is true and not otherwise. Hence, the appellation 'Tathāgata'.

Cunda, the Tathāgata practises what he preaches, and preaches only what he himself practises. Hence, for practising what is preached and preaching what is practised, the appellation 'Tathāgata'.

Cunda, in the deva world with its devas, māras and Brahmās and in the human world with its samaṇas, brāhmaṇas, kings and men, the Bhagavā conquers all, is invincible and is one who indeed sees and who can exercise authority over others. Hence, the appellation 'Tathāgata'.

What is not Explained

189. Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being exists after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā

does not say 'A being exists after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both exists and does not exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagava does not say 'A being both exists and does not exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false. Friends, what do you think of this?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: Friends, the Bhagavā does not say 'A being both does not exist and does not not-exist after death. This alone is the truth; any other view is false.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Friends, why is it that the Samana Gotama does not deal with these?'

Then Cunda, you should reply to these wandering ascetics of other faiths thus: 'Friends, the Bhagavā does not deal with them because they are not in consonance with one's benefit; they are not in consonance with the dhamma (i.e., Lokuttara dhamma); they are not even the beginning of the Noble Practice; they are not conducive to disillusionment with the five khandhas, nor to abandonment of attachment, nor to cessation of

dukkha, nor to extinction of defilements, nor to attainment of Magga-Knowledge, nor to realization of the Four Noble Truths, nor to realization of Nibbāna. That is why the Bhagavā does not deal with them.

What is Explained

190. Cunda, there is this possibility that wandering ascetics of other faiths might say thus: 'Friends, what has the Samana Gotama declared?'

Cunda, you should tell these wandering ascetics of other faiths: Friends, the Bhagavā has declared, 'This is Dukkha.'

Friends, the Bhagavā has declared, 'This is the cause of Dukkha.'

Friends, the Bhagavā has declared, 'This is the cessation of Dukkha.'

Friends, the Bhagavā has declared, 'This is the Path leading to the cessation of Dukkha.'

Cunda, there is this possibility that the wandering ascetics of other faiths might say thus: 'Friends, why has the Samana Gotama declared them?'

Cunda, to these wandering ascetics of other faiths who say thus, you should reply: 'Friends, the Bhagavā has declared them because they are in consonance with one's benefit; they are in consonance with the dhamma (i.e., Lokuttara dhamma); they are the beginning of the Noble Practice; they are conducive to disillusionment with the five khandhas, to abandonment of attachment, to cessation of dukkha, to extinction of defilements, to attainment of Magga-Knowledge, to realization of the Four Noble Truths, and to realization of Nibbāna. That is why the Bhagavā deals with them.'

Wrong Views based on Speculations about the Past

191. Cunda, these are certain wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Cunda, there are certain wrong views based on speculation about the Future. Concerning these wrong views, I have declared to you that which should indeed

be declared to you. And that which should not be declared to you, why should I declare them to you?

Cunda, concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Past?

Cunda, there are certain *samaṇas* and *brāhmaṇas* who hold and declare the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.'

But Cunda, there are certain *samaṇas* and *brāhmaṇas* who hold and profess the view, '*Atta* as well as *loka* is not eternal ... (p) ... *Atta* as well as *loka* is both eternal and not eternal. *Atta* as well as *loka* is neither eternal nor not-eternal. *Atta* as well as *loka* is made by oneself. *Atta* as well as *loka* is made by others. *Atta* as well as *loka* is made by oneself as well as by others. *Atta* as well as *loka* is made neither by oneself nor by others and arises without a cause. This alone is the truth; any other view is false.'

Cunda, there are also *samaṇas* and *brāhmaṇas* who hold and profess the view, 'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not-eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.'

192. Cunda, there are those *samaṇas* and *brāhmaṇas* who hold and profess the view, '*Atta* as well as *loka* is eternal. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you maintain that *atta* as well as *loka* is eternal. Is this so, friends?' And they replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

193. Cunda, there are those samāṇas and brāhmaṇas who hold and profess the view, 'Atta as well as loka is not eternal. Atta as well as loka is both eternal and not eternal. Atta as well as loka is neither eternal nor not eternal. Atta as well as loka is made by oneself. Atta as well as loka is made by others. Atta as well as loka is made by oneself as well as by others. Atta as well as loka is made neither by oneself nor by others and arises without a cause.

'Pleasure and pain are eternal; pleasure and pain are not eternal. Pleasure and pain are both eternal and not eternal; pleasure and pain are neither eternal nor not eternal. Pleasure and pain are made by oneself; pleasure and pain are made by others; pleasure and pain are made by oneself as well as by others. Pleasure and pain are made neither by oneself nor by others and arise without a cause. This alone is the truth; any other view is false.' I approached and said to them, "Friends, you say 'Pleasure and pain are not made by oneself nor by others and arise without a cause.' Is this so, friends?" Those samāṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths, I remain supreme.

Cunda, these are wrong views based on speculations about the Past. Concerning these wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

Wrong Views based on Speculations about the Future

194. Cunda, concerning certain wrong views, I have declared to you that which should indeed be declared to you. And that which should not be declared to you, why should I declare them to you?

And what are the wrong views based on speculations about the Future? Cunda, there are certain samanās and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.'

Then again, Cunda, there are other samanās and brāhmaṇas who hold and profess the view, '*Atta* is incorporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal. *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.'

Cunda, there are those samanās and brāhmaṇas who hold and profess the view, '*Atta* is corporeal; it remains eternal after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* is corporeal; it remains eternal after death. Is this so, friends?' Those samanās and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

195. Cunda, there are those samanās and brāhmaṇas who hold and profess these views, '*Atta* is not corporeal. *Atta* is both corporeal and incorporeal. *Atta* is neither corporeal nor incorporeal, *Atta* is saññā. *Atta* is not saññā. *Atta* neither is nor is not saññā. *Atta* ceases, is destroyed on death; it does not exist after death. This alone is the truth; any other view is false.' I approached and said to them, 'Friends, you say that *atta* ceases, is destroyed on death; it does not

exist after death. Is this so, friends?' Those samaṇas and brāhmaṇas replied, 'This alone is the truth; any other view is false.' I do not admit this claim of theirs. And why so? It is because, Cunda, in this matter, there are also certain beings with other kinds of birth-linking Consciousness.

Cunda, in the matter of expounding these various views (which are mere relative terms), I see no one who is my equal, not to say of one who can surpass me. Indeed with regard to exposition of ultimate truths also, I remain supreme.

Cunda, these wrong views are based on speculations about the Future. Concerning these wrong views, I have declared to you that which should be declared to you. And that which should not be declared to you, why should I declare them to you?

196. Cunda, in order to reject and overcome these wrong views based on speculations about the Past and speculations about the Future, I have taught and laid down these Four Methods of Steadfast Mindfulness¹. And what are these Four?

Cunda, the bhikkhu (i.e., the disciple) following the practice of my Teaching keeps his mind steadfastly on the body (kāya) with diligence, comprehension and mindfulness, (and perceives its impermanent, insecure, soulless, and unpleasant nature), thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

The bhikkhu keeps his mind steadfastly on Sensation (vedanā) (and perceives its impermanent insecure, and soulless nature).....(p).....

The bhikkhu concentrates steadfastly on the mind (citta)..... (and perceives its impermanent, insecure, and soulless nature).....(p).....

The bhikkhu keeps his mind steadfastly on the dhamma (and perceives its impermanent, insecure, and soulless nature) thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

¹ See the translation of the Mahāsatipatṭhāna Sutta in this Collection.

Cunda, in this manner I have taught and laid down these Four Methods of Steadfast Mindfulness in order to reject and overcome the wrong views based on speculations about the Past and speculations about the Future.

197. At that time, the Venerable Upavāṇa was standing behind the Bhagavā, fanning him. And he addressed the Bhagavā in these words: 'Marvellous it is, Venerable Sir! Wonderful it is, Venerable Sir, This discourse is indeed delectable; this discourse is indeed most delightful. By what name, Venerable Sir, should this discourse be known?'

Upavāṇa, since this discourse arouses such pious devotion and delight, let it be known as the 'Delectable Discourse'. So said the Bhagavā and the Venerable Upavāṇa, glad at heart, rejoiced at the words of the Bhagavā.

End of Pāsādika Sutta, the Sixth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa.

VII. Lakkhaṇa Sutta

VII. THE LAKKHAṆA SUTTA

The Thirty-two Bodily Marks of a Great Man

198. Thus have I heard:

The Bhagavā was once staying at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. And there the Bhagavā addressed the bhikkhus saying, 'Bhikkhus'. The bhikkhus replied, 'Venerable Sir!' The Bhagavā spoke thus:

199. Bhikkhus, in a great man there are these thirty-two bodily marks (physical characteristics) of a great man. For a great man possessing these marks, there are only two alternative destinies and no other. If he lives the household life, he will become a Universal Monarch, who lives a righteous life, who comes to the throne rightfully, who rules over the four islands (continents) bounded by the four oceans, who is the conqueror of all foes, who is a promoter of peace and stability in his territories and who is the possessor of the Seven Treasures. To him these Seven Treasures, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and seventhly the Eldest Son Treasure appeared. Such a Universal Monarch has more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He rules over the entire earth up to its ocean boundaries, having conquered territories not by stick and sword, but by righteousness.

If he goes forth from the household life into homeless life, he will become the Homage-Worthy, the Perfectly Self-Enlightened One, who has removed the veil (of defilement) in the world.

200. For a great man possessing these marks, there are only two alternatives and no other. If he lives the household life ...p..., he will become a Universal Monarch. If he goes forth from the household life into the homeless life, he will become the Homage-Worthy, the Perfectly Self-Enlightened One who has removed the veil (of defilement) in the world.

Bhikkhus, what are the thirty-two bodily marks of that great man: Bhikkhus, in this world, a great man has feet, the soles of which touch the ground fully and squarely.

Bhikkhus, to have such feet with soles which touch the ground fully and squarely is a mark of a great man. (1).

And again, bhikkhus, beneath the feet of a great man, on the soles, there appear wheels with a thousand spokes and rims and hubs, all complete. Bhikkhus, appearance of such wheels on the soles also is a mark of a great man. (2)

And again, bhikkhus, the great man has long heels ...p...(3).

He has long fingers and toes...(4)

He has soft and tender palms and soles...(5)

He has fingers and toes which have evenly proportioned joint marks on them like lattice work...(6)

He has high ankles ... (7)

He has shanks like those of an eni deer...(8)

While he is standing up, he can touch and stroke his knees with the palms of both hands without stooping...(9)

His private part, male organ, is concealed in a sheath...(10)

He has golden complexion, and golden skin...(11)

His skin is smooth and because his skin is smooth, no dust or dirt clings to his body...(12)

His body hairs grow singly, each hair separately in its own pore...(13)

The body hairs curl upwards, the hairs which are dark blue in colour like an eye-paint, grow twisting like an ear-plug, winding to the right, turning upwards...(14)

He has the upright body of a Brahmā...(15)

He has fullness of flesh in seven parts of the body...(16)

He has a body which is like the front part of the body of a lion...(17)

The back of his body between the shoulder blades is evenly full...(18)

He has a symmetrically proportioned body like the circular spread of a banyan tree; the reach of his arms when spread sideways is equal to the height of his body, and the height of his body is equal to the reach of his arms when spread sideways...(19)

He has smooth and evenly rounded throat and neck...(20)

He has the finest taste buds...(21)

He has jaws like that of a lion...(22)

He has forty teeth...(23)

He has teeth which are even...(24)

He has teeth which have no space in between one another...(25)

He has four very white eye-teeth...(26)

He has a soft, long, large, tongue...(27)

His voice is clear like that of a Brahma or melodious like that of the Karavika bird...(28)

He has intensely dark blue eyes...(29)

He has eye lashes like those of a calf...(30)

In between his eyebrows, there grows a strand of hair which is soft and white like cotton flax. Bhikkhus, the appearance in between the eyebrows, of such a strand of hair which is soft and white like cotton flax is also a mark of a great man...(31)

Bhikkhus, a great man has a head which appears as if adorned with a frontlet (headband). Having such a head which appears as if adorned with a frontlet, also is a mark of a great man...(32).

Bhikkhus, these are the thirty two bodily marks of a great man; for a man possessing these marks there are only two alternative destinies and no other. If he lives the household life he will become a Universal Monarch ...p... if he goes forth from the household life into homeless life, he will become the Homage-Worthy, the Perfectly Self-Enlightened One who has removed the veil (of defilements) in the world.

The recluses outside of this Teaching have memorized these thirty two bodily marks of a great man, but they do not know thus: 'For having done this action this bodily mark is acquired'.

(1) Mark of Level Touching Feet

201. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata was steadfast and firmly fixed in the practice of meritorious acts, namely: good actions in deeds, words and thoughts; acts of charity and distribution of alms; keeping the moral precepts; observing Uposatha precepts (on Uposatha days); attending to filial duties that should be done for mother and father; attending to duties due to Samaṇas and Brahmanas; venerating the elders in the family. He engages himself steadfastly and firmly also in other acts of extraordinary merits (that will lead to attainment of Sabbaññuta Nāṇa).¹

For having done these meritorious deeds constantly and continuously, having accumulated it in abundance, and having performed it extensively and unlimitedly, after death and dissolution of his body, he was reborn in the happy world of the devas.

There in the deva world the Bhagavā surpassed other devas in ten aspects of celestial qualities, namely, duration of life, appearance, happiness, retinue, authority, and the five celestial sense objects of sight, sound, odour, taste and touch.

Having passed away from the deva world, he is reborn in this human world and becomes endowed with this mark of a great man namely, having feet the soles of which touch the

1. **Performance of meritorious acts in the human world:** The Bodhisatta had also had previous existences in the deva world, the Brahma realm and as some kind of animal. Because there is excessive pleasures for enjoyment in the deva world and Brahma realm, little opportunity exists for performance of meritorious deeds. In the animal world too, because of much suffering very little opportunity exists there for performance of meritorious deeds. It is only in the human world, where there is comparatively less pleasures to enjoy and less suffering, opportunity exists for performance of such meritorious deeds, as to result in the appearance of thirty-two bodily marks of a great man.

ground fully and squarely. He sets his foot down evenly on the ground, raises his foot up evenly and the soles touch the ground squarely.

202. If one endowed with this mark lives the household life, he will become a Universal Monarch, who lives a righteous life, who comes to the throne rightfully, who rules over the four islands (or continents) bounded by the four oceans, who is the conqueror of all foes, who is a promoter of peace and stability in his territories and who is the possessor of the Seven Treasures namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and the Eldest Son Treasure. Such a Universal Monarch has more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He rules over the entire earth up to its ocean boundaries, having conquered territories, not by stick and sword but by righteousness. He rules over the dominions which are free of thieves, which are rich and prosperous, which are safe and peaceful and which are free of gangs of robbers.

What does he gain as a monarch?

He cannot be removed from his position by any human being who is an adversary and who wishes him ill. This is what he gains as a monarch.

If he goes forth from the household life into homeless life, he will become the Homage-Worthy, the Perfectly Self-Enlightened One who has removed the veil (of defilement) in the world.

And what does he gain as an Enlightened One?

He is not liable to be removed from his position by internal and external foes such as attachment or hatred or bewilderment or Smaṇas or Brāhmaṇas, or Devas or Mārās or Brahmās or by anyone else in the world. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

203. At this stage, the Theras of the Great Synod recited this verse¹:

(1) The Bhagavā finds delight in the practice of speaking only what is true, in the performance of ten kinds of meritorious deeds, in the restraint of the faculties, in controlling the actions by deed, word or thought and keeping these actions pure, in the observance of precepts which form the foundation for the practice of concentration meditation and Vipassana meditation, in the observance of Upōsatha precepts (on Upōsatha days), in giving alms, in causing no harm to beings and in not maltreating them. He is steadfast in these meritorious practices and is fully accomplished in them.

(2) In consequence of that kamma, he was reborn in the deva world where he enjoys the happiness, the merry-making and pleasure-seeking of the deva realm. He passes away from there and is again reborn in the human world where he touches the ground squarely and evenly with the soles of his feet.

(3). The prophesying brahmin seers come together and declare: No recluse or laymen, can cause obstruction to him, who is born with level touching feet. This mark (of level touching feet) indicates such benefits to one born with it.

(4) If he remains as a householder, in consequence of his previous deeds of merit, he cannot be removed from his position by any human being; he conquers others and cannot be crushed by enemies. There is no human being in this world who can remove him from his position.

(5). If one who possesses that mark goes forth from the household life, into the homeless life, he is bound to become a Buddha who desires for and finds delight in renunciation of all worldly things, and who is endowed with wisdom. Being topmost, supreme amongst beings, indeed he cannot be removed from his position. Such is the nature of that mark.

1. This is in accordance with the commentary. The verse is attributed to the Venerable Ānanda, who recited the verse in praise of the virtues of the Buddha.

(2) Mark of Wheels on the Soles

204. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata had worked for the happiness of many, dispelled the dread¹ and fear² that might haunt them. He had provided lawful protection and security for them. He had made offerings of gifts with suitable accessories. For having performed these meritorious deeds, constantly and continuously, having accumulated them in abundance and having performed them extensively and unlimitedly, after death and dissolution of his body, he was reborn in the happy world of the devas...p...

Having passed away from the deva world, he is reborn in this human world and becomes endowed with this mark of a great man. Beneath his feet on the soles, there appear wheels one on each, with a thousand spokes and with rims and hubs and with all parts complete.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p...What does he gain as a monarch?

He has a large retinue. Many are the retinue for him, viz., brāhmins and men of wealth, townsfolk and city dwellers, finance ministers, army officers (of elephant and horse battalions), gatekeepers, counsellors, members of the consultative assembly, kings, viceroys and princes. This is what he gains as a monarch.

If he goes forth from the household life into homeless life, he will become the Homage-Worthy, the Perfectly Self-Enlightened One who has removed the veil (of defilement) in the world. And what does he gain as an Enlightened One?

He has a large retinue. Many are the retinue for him, viz., bhikkhus, bhikkhunīs, lay male disciples, lay female disciples.

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1. Dread: Ubbega, fright caused by danger of arrest by the king or danger of being robbed and plundered by brigands.
 2. Fear: Utthasa, Terror caused by danger of wild beasts, snakes and unseen non-humans.

devas, human beings, asuras, nāgas and gandhabbas. This is what he gains as an Enlightened One.

205. At this stage the Theras of the Great Synod recited this verse:

(1) In the past, in his previous existences, when he was born into the human world, the Bhagavā had worked for the happiness of the many and had dispelled their dreads and fears. He had endeavoured to protect, defend and guard them.

(2) In consequence of that kamma, he was reborn in the deva realm where he enjoyed the happiness, merry-making and pleasure-seeking of the devas. He passed away from there and is again reborn in this human world endowed with wheels with a thousand spokes, complete with rims and hubs, on the lower surface of both feet.

(3) The prophesying brāhmin seers gathered together and seeing the youth with the mark (physical characteristics), which is the resultant of hundreds of good deeds, declare that he will have a large retinue and will conquer over his enemies.

(4). If the youth endowed with wheels complete with rims all round does not go into homeless life, he can cause the turning of the Wheel Treasure (will become a Universal Monarch) and can rule over all the lands; all the kings in the world owe allegiance to him; they gather round him, the Universal Monarch, with a big retinue.

(5) If such young man goes forth into the homeless life, he is bound to become one who desires for and finds delight in renunciation of all worldly things, who is endowed with wisdom. The humans, asūras, sakkas, rakkhas, gandabbas and nāgas, the winged creatures and the four-footed creatures gather round him, the Peerless Supreme Buddha with a big retinue, who is worthy of reverence by men and devas. (3-5) Marks of Projecting Heels, etc.

206. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happens to be born in the

human world, the Tathāgata had abandoned all thought of taking the life of a being; had abstained from destruction of life; had laid aside the stick; had set aside the sword; he is ashamed to do evil, he is compassionate, and dwells with solicitude for the welfare of all living beings.

For having done these meritorious deeds, having accumulated merit in abundance and having performed it extensively and unlimitedly ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with these three marks of a great man; he has long heels, long fingers and toes and the upright body of the Brahmās.

If One endowed with these marks, lives the household life, he will become a Universal Monarch ...p...

What does he gain as a Monarch? He is long lived; he lives for a long time; he preserves his life for many years. No human being who is an adversary, and who wishes him ill is capable of taking away his life in the interval (between his birth and death). This is what he gains as a monarch ...p...

And what does he gain as the Enlightened One? He is long lived; he exists for a long time; he preserves his life for many years. No adversary whether Samaṇa or Brahmana or Deva or Mārā or Brahma or anyone else in the world and who wishes him ill is capable of taking away his life in the interval (between his birth and death). This is what he gains as an Enlightened One. The Bhagavā spoke on this.

207. At this stage the Theras of the Great Synod recited this verse:

1. Knowing the dread of his own death, he refrains from taking the life of beings. For that meritorious act, he is reborn in the deva world and enjoys the fruits of his good kamma as the resultant.

2. Passing away again from the deva world, he is again reborn in the human world, endowed with these three marks of a great man.

He has well pronounced long heels and the upright, comely and well built body of a Brahmā.

3. He has youthful, shapely, well formed and beautiful arms and gentle, soft and long fingers and toes. Endowed with these three marks of a great man, the young man will be long-lived. So say the prophesying Brāhmin seers.

4. If he remains a householder, he lives long. If he goes forth from the household life, he lives even longer. Being skilled and accomplished in the attainment of jhāna, he can develop the four kinds of Iddhi, supernatural powers with which to prolong life. Those three marks are the signs which indicate long life.

(6) “Marks of fullness of the flesh in seven places of the body”

208. Bhikkhus, during the rounds of the previous births, existences and abodes when he happens to be born in the human world, the Tathāgata has given away in charity excellent, tasty hard foods and soft foods and relishing things, things fit for licking and tasty drinks.

For having done this meritorious deed, ...p...

Having passed away from the deva world, the Tathāgata is reborn in this human world, endowed with the mark of a great man namely, mark of fullness of the flesh in seven places of the body. These seven places, namely, both hands (palms), both feet (soles), both shoulders and the nape of the neck are filled out with flesh.

If one endowed with this mark lives the household life, he will become a Universal Monarch...p...

What does he gain as a Monarch? He gets excellent, tasty hard foods, soft foods, relishing things fit for licking and tasty drinks. This is what he gains as a Monarch ...p...

And what does he gain as the Enlightened One? He gets excellent tasty hard food, soft food, relishing things, things fit for licking and tasty drinks. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

209. At this stage, the Theras of the Great Synod recited this verse:

1. Because he has given away as alms the most delicious tasty foods, (he gets various kinds of choice foods), soft foods and hard foods, relishing things and things fit for licking. For having practised these meritorious deeds he has performed, he revels long in the garden of Nandavana.

2. In this human world. The Bhagavā is endowed with the mark of fullness of the flesh in seven places on the body and softness and tenderness in the hands and feet. The brāhmin seers skilled in the art of prophesying say that fine food and drinks would always be easily available to the youth.

3. Whatever wholesome results accrue to him as a layman, also accrue to him when he forsakes the world. To the Bhagavā who had severed all the fetters of the human society, the choicest food and drinks are easily available, so they say.

(7-8) Mark of tender palms and soles, and fingers and toes like lattice work

210. Bhikkhus, during the rounds of the previous births, existences and abodes when he happened to be born in the human world, the Tathāgata had provided multitudes of people with four kinds of assistance (support).

These four kinds of assistance are; Generosity, pleasant speech, beneficence and treating others equally as oneself.

For having performed this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with these two marks of a great man, namely, soft and tender hands and soles; fingers and toes which have evenly proportioned joint marks on them like lattice work.

If one endowed with these marks lives the household life, he will become a Universal Monarch....p...

What does he gain as a Monarch? He is surrounded by a well united group of followers. His followers are well united. They are brahmins and men of wealth, townsfolk and city dwellers, finance ministers, army officers, gatekeepers, counselors, members of the consultative assembly, kings, viceroys and

royal princes. This is what he gains as a Monarch.

And what does he gain as the Enlightened One? He is surrounded by a well united group of followers. His followers are well united. They are bhikkhus, bhikkhunīs, lay male disciples, female lay disciples, devas, human beings, asūras, nāgas, and gandhabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

211. At this stage the Theras of the Great Synod recited these verses:

1. By this admirable virtue of having practised generosity, beneficence, pleasant speech and treating others equally as oneself, he goes to the deva world.
2. Passing away from the deva world and appearing in the human world, the gentle youth is born endowed with soft and tender palms and soles which are exceedingly delightful and pleasing in appearance, together with fingers and toes which have evenly proportioned joint marks on them like lattice work.
3. If he rules over the earth, he is attended upon by a retinue of followers, who are completely submissive to him and who are skilled in management of affairs who are well united, who speak only pleasant words, and seeking for the welfare and happiness of beings and perform the most admirable, virtuous deeds.
4. If he abandons all enjoyment of sensual pleasures, he will become a Buddha, who teaches the true dhamma to the people. In those who follow his words, devotional piety is aroused as a result of having his Teachings; and they practise the Dhamma in conformity with the highest stage of Vipassanā meditation, leading to Magga.

(9) Mark of Arched Feet with High Ankles**(10) Mark of Body Hairs Turning Upwards**

212. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata spoke only what is beneficial and what is concerned with the Dhamma. He explains these dhammas very clearly to the people. He works for the welfare and happiness of the multitude and offers them the Dhamma as a gift.

For having performed this meritorious ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with these two marks of a great man, namely, high ankles and the body hairs that turn upwards.

If one endowed with these marks lives the household life, he will become a Universal Monarch ...p...

What does he gain as a Monarch? Amongst those who enjoy sensual pleasures, he is the greatest, the most admirable, the chief, the most eminent, the most distinguished. This is what he gains as a Monarch.

And what does he gain as the Enlightened One? Amongst all beings, the Bhagavā is the greatest, the most admirable, the chief, the most eminent, the most distinguished. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

213. At this stage the Theras of the Great Synod recited these verses:

1. In former existences the Bhagavā had spoken only what is beneficial and what is concerned with meritorious Dhamma. He had worked for the welfare and happiness of the multitude. Free of envy, he makes the gift of the Dhamma.
2. By virtue of these well performed meritorious deeds, he makes his way to the deva world, where he enjoys the delights of the devas. Being reborn again in the human world, he is endowed with two marks of a great man, to become the most excellent and paramount amongst beings.

3. He possesses body hairs which turn upwards. He has shapely ankles high above the feet and well filled with flesh and blood, covered by a smooth skin. They look graceful high above the feet.
4. If he remains in a household life, he will become the chief amongst those who delight in sensual pleasures; there is none to surpass him. He rules over the whole of Jambudīpa.
5. If he leaves the household life for the homeless life, living a noble life, he will become the most noble and exalted amongst all beings, the Buddha.

There is none to surpass him, the Supremely Enlightened One, the conqueror over the whole world of beings.

(11) Mark of shanks like those of an eni-deer

214. Bhikkhus, during the rounds of the previous births, existences, and abodes, when he happened to be born in the human world, the Tathāgata after thinking: 'How could I teach people to learn quickly and make quick practical applications of what they have learnt, without having to toil hard for a long time?', teaches them the arts and sciences thoroughly together with moral precepts¹ and the knowledge that one is the inheritor of one's own actions.

For having done this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with this mark of a great man, namely, well proportioned shanks like those of an eni-deer.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a monarch? He readily gets treasures which are worthy of a king, which form the constituent parts of kingship, which are enjoyable by a king and which are befitting to a king (such as elephants and horses). This is what he gains as a Monarch...p...

1. Moral precepts; *caraṇa*, the five precepts, the ten precepts and the restraint according to the vinaya (*pātimokkha saṁvara*).

And what does he gain as an Enlightened One? He readily gets whenever he wishes, material requisites (such as robes, alms-food, etc, and the four kinds of audiences) which are worthy of a Samaṇa, which forms the constituent parts of a Samaṇa's life, which are enjoyable by a Samaṇa and which are befitting to a Samaṇa. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

215. At this stage the Theras of the Great Synod recited these verses.

1. It is the wish of the Bhagavā that people should quickly learn the arts, the sciences, the moral precepts and acquire the knowledge that one is the inheritor of one's own actions. He teaches them quickly any branch of knowledge that will not be harmful to anyone, without letting them toil hard for a long time.

2. By virtue of having done meritorious deeds which give happy results, he possesses graceful, shapely, round and well built shanks which get bigger gradually upwards, which have hairs that turn upwards and which are covered with soft, smooth skin.

3. The wise seers declare him to be one endowed with the mark of shanks like those of an eni-deer. This is said to be a mark of instant prosperity. If he does not leave the household life to become a recluse, he can readily get worldly things, such as kingdom, wealth etc, whenever he wishes.

If such a person goes forth into the homeless life, he is bound to become one who desires for and finds delight in renunciation of all worldly life, who is endowed with wisdom. The requisites necessary and proper for a recluse are instantly available for him who lives a noble life.

(12) Mark of Smooth Skin

216. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata approached Samaṇas and Brāhmaṇas and asked them repeatedly, "What Revered Sirs, is meritoriousness, what is demeritoriousness? What is blameworthy, what is

blameless? What should be resorted to, what should not be resorted to? Which actions performed by me will lead to disadvantage and suffering for a long time? Which actions performed by me will lead to prosperity and happiness for a long time?"

For having done this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with this mark of a great man, namely, smooth skin. His skin is so smooth, no dust or dirt clings to his body.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a monarch? He has great wisdom. Amongst those who enjoy sensual pleasures there is none to equal him or to surpass him in wisdom. This is what he gains as a Monarch ...p...

And what does he gain as an Enlightened One? He has great wisdom¹, wide wisdom², witty wisdom³, wisdom which is swift⁴, sharp wisdom⁵, penetrative wisdom⁶.

There is amongst all beings none to equal him or to surpass him in wisdom. This is what he gains as the Enlightened One. The Bhagavā spoke on this.

217. At this stage the Theras of the Great Synod recited this verse:

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1. Great wisdom: maha paññā; wisdom with which great, sublime subjects such as sīla, samadhi and paññā are comprehended.
 2. Wide wisdom; puthu paññā; wisdom which comprehends the nature and characteristics of the five khandas, the eighteen elements, the law of dependant origination etc.
 3. Witty wisdom; Hāsa paññā; wisdom accompanied by joy and merriment with which sīla and samādhi are cultivated and the Four Noble Truths are penetrated.
 4. Wisdom which is swift; javana paññā; wisdom which develops quickly the insight into impermanent, unsatisfactory, insubstantial nature of the five khandhas, namarupa etc.
 5. Sharp wisdom; tikkha paññā; wisdom by means of which the kilesā, moral defilements, are destroyed at one sitting of meditation.
 6. Penetrative wisdom; nibbedhika paññā; wisdom which penetratingly sees greed, hatred, bewilderment etc.

1. In the past, in his previous existences, the Tathāgata had asked Samaṇas and Brahmaṇas many questions repeatedly out of desire to know, and followed their instructions, and waited on them. Desirous of what is beneficial, he listened to beneficial words.
2. By virtue of doing good deeds for acquisition of knowledge, when he is born in the human world he has the mark of smooth skin. The wise seers say that because of this mark he will be able to penetrate into subtle matters.
3. If such a person does not go forth into the homeless life, he will become a Universal Monarch, who rules over all the lands. There will be none to equal him or to surpass him in matters of giving beneficial instructions and in considering (what is proper and what is improper).
4. If such a person goes forth into the homeless life he is bound to become one who desires for and finds delight in renunciation of all worldly things, who is endowed with wisdom. He attains the supreme knowledge of Arahatta Magga and the supreme wisdom of Sabbaññuta Ñāṇa. He has wisdom as immense as the great mass of the earth.

(13) Mark of Golden Complexion

218. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata lived without getting angry, without being distressed, although much was said to him he was not exasperated, was not angry, disturbed, was without ill will, without obduracy (holding no grudge)¹. He did not show anger, hatred nor displeasure.

He had also given away in charity, rugs and cloaks, which were fine and soft and were made of fine linen, fine

1. The initial arising of anger is kopa, mental disturbance; it is followed by stronger feeling, byāpāda, ill will, when left uncontrolled it grows into grudge, pakittiya.

cotton, fine silk and fine wool. For having done these meritorious deeds ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with this mark of a great man, namely, having a golden complexion and having a golden skin.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? He receives rugs and cloaks which are fine and soft and are made of fine linen, fine cotton, fine silk, fine wool. This is what he gains as a Monarch....p...

And what does he gain as the Enlightened One? He receives rugs and cloaks which are fine and soft and are made of fine linen, fine cotton, fine silk, of fine wool. This is what he gains as the Enlightened One. The Bhagavā spoke on this.

219. At this stage the Theras of the Great Synod recited this verse:

1. During the previous existences, while he was in the human world, he had made the firm resolution to be free from anger; he had made charitable offerings of fine soft garments of lovely colours, which were distributed (extensively) like widespread downpour of rain on the earth's surface.
2. By virtue of having done this meritorious deed, after passing away from the human world he appears in the deva world where he enjoys the fruits, the resultant effect of this meritorious deed. He has a body as if (shaped out) of pure gold. He rules over the deva world just like the king of devas who is superior to all devas.
3. If he gets to the human world, and if he lives the household life, not wanting to go forth into the homeless life, he will instruct and rule over the whole expanse of the earth (as a Universal Monarch). He receives the seven kinds of treasures and has clear, pure complexion, free from blemishes.

4. If he goes forth into the homeless life, for his own interest, he receives the finest kinds of rugs and garments together with robes (the requisites of a recluse), enjoying fruits of his previous good deeds; the good deed that he has done cannot be destroyed i. e. cannot be in vain.

(14) The Mark of the Male Organ Being Concealed in a Sheath

220. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata had brought about the re-union of long lost and long separated relatives, friends and very dear companions. He had brought about the re-union of the son with the mother; the mother with the son; the son with the father; the father with the son; the brother with the brother; the brother with the sister; and the sister with the sister. After he had brought about re-union amongst them he made them happy.

For having done this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with this mark of a great man namely, the male organ concealed in a sheath.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? He has many sons. He has more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. This is what he gains as a Monarch ...p...

And what does he get as an Enlightened One? He has many sons. He has more than a thousand sons (disciples), all brave men of heroic features, able to conquer over hosts of enemies. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

221. At this stage, the Theras of the Great Synod recited these verses:

1. In the past, in his previous existences, the Tathāgata has brought about the re-union of long lost, long separated relatives and dear companion. After he had brought about the re-union among them he had made them happy.

2. By virtue of having done these meritorious deeds, he was reborn in the deva world where he enjoyed the happiness, merry-making and seeking pleasure of the devas. Passing away from there, he is again reborn in this human world, endowed with the male organ concealed in a sheath.
3. Such a person has many sons. He has more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He gives delight to the people, and says pleasing words to them.
4. Such a person if he becomes a recluse, has many sons (disciples) who obey and respect every word of his. This mark produces these benefits whether as a householder or as a recluse.

End of the first portion for recitation.

(15-16) Marks of having a symmetrically proportioned body like the circular spread of a Banyan tree and of having the ability to touch and stroke his knees with both palms while standing, without stooping.

222. Bhikkhus, during the rounds of the previous births, existences and abodes when he happened to be born in the human world, by thinking over who should be given support and assistance, the Tathāgata knows by himself whether a person is like someone or the other. He could discern a noble person or a distinguished person thus: 'This person is worthy of this gift; this person deserves this offering'. Thus in various previous existences, knowing the worthy individuals, he has made suitable offerings to them. For having performed this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with these two marks of a great man namely, having a symmetrically proportioned body like the circular spread of a banyan tree and having the ability to touch and stroke his knees with the palms of both hands, while standing, without stooping.

If one endowed with these marks lives the household life, he becomes a Universal Monarch ...p... what does he gain as a Monarch? He is rich, has great treasures, has great wealth, has much gold and silver, has many attractive articles of adornment, has immense supply of goods and grains, and has many treasures and granaries full of grains. This is what he gains as a Monarch ...p...

And what does he gain as the Enlightened One? He is rich, has great treasures and has great wealth. These are the items of wealth possessed by the Tathāgata, namely, the wealth of conviction (saddhā), the wealth of morality (sīla), the wealth of shame to do evil (hīri), the wealth of fear to do evil (ōttapa), the wealth of learning (suta), the wealth of charity (cāga), the wealth of wisdom (paññā). This is what he gains as the Enlightened One. The Bhagavā spoke on this.

223. At this stage the Theras of the Great Synod recited this verse;

1. In his previous existences (as a human being), after measuring, investigating and thinking over who should be given support and assistance, and discerning which person is worthy of gift, he made appropriate offerings to the deserving noble and distinguished persons.
2. The Tathāgata (for this act of merit), can touch and stroke his knees with both palms while standing, without stooping. By virtue of merits accruing from the remaining meritorious deeds, he has a symmetrically proportioned body like the circular spread of a Banyan tree.

3.4. Expert seers well versed in reading various signs and marks, and gifted with knowledge say: “This tender young lad will come to possess much wealth and treasures fit for a layman. If he becomes a ruler over the whole expanse of the earth, he will possess abundant worldly pleasure appropriate for a man. If he forsakes all these worldly pleasures, he will gain the incomparable, the most noble treasure, the Sabbaññuta Ñāṇa.”

(17-19). Marks of Having a Body Like the Front Part of a Lion

224. Bhikkhus, during the rounds of the previous births, existences and abodes when he happened to be born in the human world, the Tathāgata was desirous of the benefit, the welfare and the happiness of many, and of the destruction of yoke (yoga) thinking: “How could I develop their conviction (saddhā), morality (sīla), learning (suta), charity (cāga), knowledge (dhamma), wisdom (paññā), goods and gains (dhanadiñā), cultivated and uncultivated lands (khetavatthu), two footed and four footed animals; wives and children, slaves and servants, relatives, friends and kinsmen (bhandava).

For having done this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in the human world endowed with these three marks of a great man namely, having a body like the front part of the body of a lion; the back part of his body between the shoulder blades, being evenly full; having a smooth evenly rounded neck.

If one endowed with these marks lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch?

There is no decline for him. There is no decline in goods and grains, cultivated and uncultivated lands, two-footed and four-footed animals, wives and children, slaves and servants, relatives, friends and kinsmen. There is no decline for him in respect of prosperity. This is what he gains as a Monarch ...p...

And what does he gain as an Enlightened One? There is no decline for him. There is no decline in conviction, morality, learning, charity and wisdom. There is no decline for him in any aspect of perfection. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

225. At this stage the Theras of the Great Synod recited this verse:

1-2. The Tathāgata knows how others might not meet with decline in faith, morality, learning, wisdom, charity, knowledge¹ and many other noble virtues; how

1. Knowledge; in the text ‘dhamma’ the commentary explained that lokiyadhamma, meaning worldly knowledge.

others might not meet with decline in wealth and grains, cultivated and uncultivated lands, four footed animals, wives and children, relatives, friends and kinsman, how others might not meet with decline in strength, and both appearance and happiness. He desires for the fulfilment of the benefits of others.

3. For having performed such meritorious deeds in previous existences, the Tathāgata acquires a body like the front part of a lion. He has smooth evenly rounded neck and the back of his body between the shoulder blades is evenly filled. These threefold marks are signs that mean marks of non decline.
4. As a householder the young man is prosperous in grains, wealth and wives and children and two footed and four footed animals. As a recluse, free of encumbrances, he attains the incomparable Sabbaññuta Ñāṇa, which is not liable to decline.

(20)“Mark of Having the Finest Taste Bearing Nerves”

226. Bhikkhus, during the rounds of the previous births, existences and abodes, when he happened to be born in the human world, he does not harm any being with hand or stone or rod or weapon.

For having done this meritorious deed, having accumulated it in abundance ...p... having passed away from the deva world, the Tathāgata is reborn in the human world endowed with this mark of a great man. He has the (finest) taste bearing nerves. Embedded in his throat are very sensitive nerves which can suffuse the entire body with the (sense of) taste of any food, (even as minute as a grain of sessamum) placed on the tip of the tongue.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? He is free from illness and diseases; he is endowed with the element of internal heat promoting good digestion, neither too strong nor too weak, moderate and appropriate for meditative endeavour. This is what he gains as a Monarch.

And what does he gain as an Enlightened One? He is endowed with the element of internal heat promoting good digestion; neither too strong nor too weak, but moderate and appropriate for meditative endeavour. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

227. At this stage the Theras of the Great synod recited this verse:

1. The Tathāgata did not cause any harm to any being by hand or by rod, with a stone or with arms, by causing him to be murdered, by keeping him in custody, or by making threats to him. He was one who does not harm the people.
2. The Tathāgata attains and delights in the deva realm for having done that meritorious deed. Having done a meritorious deed he enjoys happy results. On coming back to the human world, he has nerves, well embedded in his throat, which can suffuse the entire body with the taste of food. He acquires the finest taste bearing nerves.
3. Because of this mark, the expert seers gifted with obstruse knowledge have foretold that the young man will possess great happiness. This mark Indicates that result both as a layman or as a recluse.

(21-22) Marks of Having Dark Blue Eyes and of having Eyelashes like those of a Calf

228. Bhikkhus, during the rounds of previous births, existences and abodes when he happened to be born in the human world, the Tathāgata did not glare at people (with anger), nor make sidelong glances nor look furtively. Being straightforward, when he looked, he looked openly and not stealthily. He looked at people with loving eyes.

For having done this meritorious deed ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with these two marks of a great man, namely, having dark blue eyes and having eyelashes like those of a calf.

If one endowed with these marks lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? People look at him with loving eyes. He is loved by brāhmins and men of wealth, townsfolk and city dwellers, finance ministers, army officers, gatekeepers, counsellors, members of the consultative assembly, kings, viceroys and royal princes. This is what he gains as a Monarch ...p...

And what does he gain as an Enlightened One? People look at him with loving eyes. He is loved by bhikkhus, bhikkhunīs, lay male disciples, lay female disciples, devas, human beings, asurās, nāgas and gandabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

229. At this stage the Theras of the Great Synod recited this verse:

1. The Tathāgata does not glare at people, nor make sidelong glances, nor look furtively. Being straightforward, when he looks, he looks openly not stealthily. He looks at people with loving eyes.
2. The Tathāgata enjoys resultant effect of that meritorious deed in the deva world and he delights there. In this human world he is endowed with dark blue eyes and with eyelashes like those of a calf, and he is pleasing to the eye.
3. Many people who are skilled in the art of prophesy, who are gifted with obtuse knowledge, who are wise in reading signs and who are experts in reading even the delicate eyes, proclaimed that this young man will become one whom people look at with loving eyes (will become the beloved of the people).
4. As a householder he will be looked at with loving eyes and will be looked upon lovingly by many people. If he is not a householder, and is a recluse, he will be revered by many, all will be able to expel their sorrow.

**(23) Marks of Having a Head Which Appears as if
adorned with a Frontlet (Headband)**

230. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata was a leader and a chief amongst men in the practice of meritorious acts consisting of good actions in deeds, words and thoughts; acts of charity and distribution of alms; keeping the moral precepts; observing Upōsatha precepts (on Upōsatha days); attending to filial duties that should be done for mother and father; attending to duties for Samaṇas and Brahmanas; venerating the elders in the family; and also in acts of extraordinary merit (that will lead to attainment of Sabbaññuta Ñāṇa).

For having done this meritorious deed, ...p... having passed away from the deva world the Tathāgata is reborn in this human world endowed with this mark of a great man, namely, having a head which appears as if adorned with a frontlet.

If one endowed with this mark lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? He gains a multitude of loyal followers. They are brāhmins and men of great wealth, townsfolk and city dwellers, finance ministers, army officers, gatekeepers, counsellors, members of the consultative assembly, kings, viceroys and princes. This is what he gains as a Monarch.

And what does he gain as an Enlightened One? He gains a multitude of followers (disciples): bhikkhus, bhikkhunīs, lay male disciples, female lay disciples, devas, human beings, asurās, nagās and gandabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

231. At this stage the Theras of the Great Synod recited this verse:

1. The Tathāgata is a leader in the practice of meritorious deeds. He takes delight in the practice of dhamma. He has a multitude of followers. He has enjoyed the fruits of good deeds in the realm of the devas.

2. Having enjoyed the fruits of this good deed there, he is reborn in this human world endowed with head which appears to be adorned with a frontlet. Men who can read signs, predicted that one endowed with this mark will become a leader of men.
3. In this human world even when he is a young prince, he will have a multitude of attendants. Since then seers say that if he becomes a Monarch, ruling over the whole earth, he will get a multitude of attendants.
4. If he becomes a recluse, he will be skilled and accomplished in the attainments of jhāna. The multitude of followers will rejoice in his teachings and attributes. Thus say the seers.

(24-25) Marks of Having Body Hairs Growing singly in each Pore and Having White Downy Hair Between the Eyebrows

232. Bhikkhus, during the rounds of previous births, existences and abodes, when he happens to be born in the human world, the Tathāgata abandons all thoughts of telling lies and abstains from telling lies, speaking only the truth, combining truth with truth, remaining steadfast (in truth), trustworthy and does not deceive people.

For having done this meritorious deed, having accumulated it in abundance ...p... having passed away from the deva world, the Tathāgata is reborn in the human world, endowed with two marks of a great man, namely, the body hairs growing singly in each pore and a strand of hair, soft and white like cotton wool between the eyebrows.

If one endowed with this mark, lives the household life, he will become a Universal Monarch ...p.... what does he gain as a Monarch? He has a multitude of followers who fulfil every wish of his. They are the brahmins and men of wealth, townsfolk, and city dwellers, finance ministers, army officers, gatekeepers, councillors, members of the consultative assembly, kings, vice-roys and princes. This is what he gains as a Monarch ...p...

And what does he gain as an Enlightened One? He gets a multitude of followers who fulfil every wish of his. They are bhikkhus, bhikkhunīs, lay male disciples, lay female disciples, devas, human beings, asurās, nagās and gandabbas. This is what he gets as an Enlightened One. The Bhagavā spoke on this.

233. At this stage Theras of the Great Synod recited this verse:

1. In previous existences, the Tathāgata had always been true to his word; he was never ambiguous in his speech; always avoiding the untruth; deceiving none and keeping only to what is real and truthful.
2. (As a consequence of this good deed), he is endowed with a strand of hair, white and soft like cotton wool, between the eyebrows; his body has an array of body hair growing singly in each pore.
3. Seers, experts in the art of prophecy congregate and say: 'To him endowed with these marks of a strand of hair between the eyebrows and the body hairs growing singly in each pore, people will obey and act as he desires.
4. For his good deeds of the previous existences, as a householder (a Universal Monarch), people will obey him and act as he desires. As a recluse, free from defilements, he will become a supreme Buddha and all beings obedient to him. Marks of Having Forty Teeth with no Gap in Between Them.

234. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata abandoned all thoughts of slander and abstained from slander. Hearing things from these people he did not relate them to those people to sow the seeds of discord among them. He reconciled those who are at variance. He encouraged those who are in accord. He delighted in unity, loved it and rejoiced in it. He spoke to create harmony.

For having done this meritorious deed, ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with two marks of a great man, namely, having forty teeth and having teeth that have no space between one another.

If one endowed with these marks, lives the household life he will become a Universal Monarch ...p... what does he gain as a Monarch? He has followers who cannot be disunited; his followers cannot be divided. They are brāhmins and men of wealth, townsfolk, and city dwellers, finance ministers, army officers, gatekeepers, counsellors, members of the consultative assembly, kings, viceroys and princes. This is what he gains as a Monarch.

And what does he gain as an Enlightened One? He has followers who cannot be disunited, his followers cannot be divided. They are bhikkhus, bhikkhunīs, lay male disciples, lay female disciples, devas, asurās, nagās, and gandabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

235. At this stage the Theras of the Great Synod recited this verse:

1. The Tathāgata in previous existences, never indulged in slandering which is liable to cause dissension, which promotes disunity and causes quarrels, which causes growth of unnecessary disputes, which foster disunity among friends.
2. He always speaks good words which would deter growth of quarrels, which would bring together again those who have been divided; he pacifies those who are at odds and unite them. He is glad and delighted in the company of those who are united.
3. (In consequence of those meritorious deeds), he enjoys the resultant effect in the deva world and is delighted there. Then, in this human world, he has regular, well placed teeth, forty in number, which have no space between one another.

4. If born of a royal family, he will become a Universal Monarch, ruling over the whole expanse of the earth. He has followers who cannot be disunited. As a recluse, he will become a Buddha, free from the impurities and defilements. He has followers who remain steadfast in following his instructions.

(28-29) “Marks of Having a Long and Large Tongue and of Having a Voice like that of a Brahmā”.

236. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata abandoned all thoughts of speaking harshly and abstained from harsh speech. He spoke only blameless words, pleasing to the ear, affectionate, going to the heart, courteous, pleasing to many and heartening to many.

For having done this meritorious deed, having accumulated it in abundance, having passed away from the deva world, the Bhagavā was reborn in the human world, endowed with these two marks of a great man, namely, a long, large and soft tongue and a voice like that of a Brahmā, and like that of a Karavika bird.

If one endowed with those marks lives the household life, he will become a Universal Monarch ...p... what does he gain as a Monarch? He has acceptable speech. His words are accepted by the brāhmins and men of wealth, townsfolk and city-dwellers, finance ministers, army officers, gatekeepers, counsellors, members of the consultative assembly, kings, viceroys and princes. This is what he gains as a Monarch...p...

And what does he gain as an Enlightened One? He has acceptable, pleasant speech. His words are accepted by the bhikkhus, bhikkhunīs, lay male disciples, lay female disciples, devas, human beings, asurās, nagās and gandabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

237. At this stage the Theras of the Great Synod recited this verse:

1. The Tathāgata does not speak words which are insulting, contentious, hurtful, which causes pain, which are oppressive, abusive and brutal. He speaks only gentle words, soft words, sweet and pleasant.
2. The Tathāgata has spoken words which are pleasing to the mind, which go to the heart, and soothing to the ears. He enjoys the fruits of his good speech. He enjoys the fruit of this meritorious deed in the deva world.
3. Having thus enjoyed the fruits of his good deeds, he is reborn in this human world with a voice like that of the Brahmā. The Tathāgata is possessed of a long, large and soft tongue; he has acceptable speech.
4. Just as his words spoken as a layman (Universal Monarch) are well received, words spoken by the recluse, when he becomes a Supreme Buddha, his words are well received. Well spoken by the Tathāgata are many words which are accepted by the people.

(30) Mark of Having Jaws like that of a Lion

238. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata abandoned all thoughts of talking frivolously and abstained from frivolous talk. His speech is appropriate to the occasion, being truthful, beneficial, consistent with the Doctrine and the Discipline, memorable, timely and opportune, with reasons, confined within limits and conducive to welfare.

For having done this meritorious deed, ...p... having passed away from the deva world, the Tathāgata is reborn in this human world endowed with the mark of having jaws like those of a lion.

If one endowed with this mark lives the household life, he will become a Universal Monarch...p... what does he gain as a Monarch? He cannot be destroyed by any human enemy, who are his opponents. This is what he gains as a Monarch.

And what does he gain as an Enlightened One? He is not liable to be destroyed in any way by internal or external enemies, who are his opponents namely, attachment, hatred, delusions, Samaṇas, Brahmaṇas, Devas, Mārās, and Brāhmas or any one else in the world. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

239. At this stage the Theras of the Great Synod recited this verse:

1. The Tathāgata does not engage himself in frivolous talk, in foolish Prattle, in loose talk. He avoids words which are unbeneficial, he speaks only beneficial words for the happiness of the people.
2. For having done this deed, on passing away from this human world. He was reborn in the deva world where he enjoys the resultant effect of The good deeds. Passing away from the deva world, he is reborn in this World having jaws like those of a lion, the noblest of all four footed animals.

3,4. For this good deed, he becomes a king, indestructible, the ruler and lord of men, having great power like the king of the devas. Just as Sakka, the noble king of devas cannot be destroyed by gandabbas, asuras, yakkhas, rakkhas, devas, similarly one having this mark cannot be destroyed by beings living in the ten quarters of the world, namely, the four cardinal points, the four intermediate points, the zenith and the nadir.

(31-32) Marks of Having Teeth which are Even and Very White Eye-Teeth.

240. Bhikkhus, during the rounds of previous births, existences and abodes, when he happened to be born in the human world, the Tathāgata abandoned wrong livelihood and

maintained himself by right livelihood; he abstained from using false weights, counterfeits and false measures; he abstains from such dishonest and fractious practices as bribery, cheating and fraud; he abstained from maiming, murdering, holding persons in captivity, committing highway robbery, plundering villages and committing dacoity.

For having done this meritorious deed, having accumulated it in abundance, and having performed it extensively and unlimitedly, after death and dissolution of the body, he was reborn in the happy world of the devas.

There in the deva world, he surpassed other devas in ten aspects of celestial qualities, namely, duration of life, appearance, happiness, retinue, authority and the five celestial sense objects of sight, sound, odour, taste and touch.

Having passed away from the deva world, he is reborn in the human world endowed with these two marks of a great man: having teeth which are even, and having very white eye-teeth.

If one endowed with these marks lives the household life, he will become a Universal Monarch, who lives a righteous life, who comes to the throne rightfully, who rules over the four islands (or continents) bounded by the four oceans, who is the conqueror of all foes, who is a promoter of peace and stability in his sovereign lands, possessor of the Seven Treasures. To him these Seven Treasures appear, namely, the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Gem Treasure, the Queen Treasure, the Rich Man Treasure and seventhly the Eldest Son Treasure. Such a Universal Monarch has more than a thousand sons, all brave men of heroic features, able to conquer hosts of enemies. He rules over the entire earth up to its ocean boundaries, having conquered territories, not by stick and sword, but by righteousness. He rules over dominions which are free of thieves, which are rich and prosperous, which are safe and peaceful, and which are free of gangs of robbers.

And what does he gain as a Monarch? He has followers with all-round purity (in morality and practice). His followers are pure in morality and practice. They are; brahmins and men of

wealth, townsfolk and city-dwellers, finance ministers, chief minister, army officers (of elephant and horse battalions), gatekeepers, councillors, members of the consultative assembly, kings, vice-roys and princes. This is what he gains as a Monarch.

If he goes forth from the household life into homelesslife, he will become the Homage Worthy, the Perfectly Self-Enlightened One, who has removed the veil (of defilements) in the world. And what does he gain as an Enlightened One? He has followers with all-round purity (in morality and practice). His followers are pure (in morality and practice).

They are bhikkhus, bhikkhunīs, lay male disciples, lay female disciples, devas, human beings, asurās, nāgās, gandabbas. This is what he gains as an Enlightened One. The Bhagavā spoke on this.

241. At this stage Theras of the Great Synod recited this verse:

1. The Tathāgata avoided wrong livelihood; he maintained himself on pure and right livelihood. He avoided what is unbeneficial and works only for the welfare and happiness of the people.
2. For having done this good deed which is praised by the wise, noble ones gifted with abstruse knowledge, while in the human world, he enjoys the fruits of this good deed in the deva world. There he enjoys a life full of pleasure and delight like that of the king of the devas.
3. Passing away from the deva world, still enjoying what is left of the fruits of the good deeds, he is born as a human being endowed with teeth which are even and with (four) very white eye-teeth.
4. Wise seers, wellknown in the art of reading marks, congregate and prophecy thus: "This young man will be possessed of followers with all round purity and two sets of very white eye-teeth and teeth which are even and beautiful.

5. A great multitude of people will follow with allround purity under the Universal Monarch who rules over the big expanse of the earth. This sovereign land will be free from oppression by violence from other countries. All the people (who are his followers) work for the common welfare and happiness of one another.
6. If he goes forth into homeless life, he will become the Enlightened One who is free from evil, who has eliminated (the dust of) defilements, who has removed the veil (of defilements), who is free from distress and misery, and sees this world and the next.
7. And the great number of laymen and bhikkhus following his teachings will have destroyed the evil which is impure and blameworthy. He will be surrounded by pure Arahats who have eliminated all the dust of defilements (such as attachment, ill will etc).

Thus spoke the Bhagavā. Delighted those bhikkhus rejoiced in what the Bhagavā had said.

End of Lakkhaṇa Sutta, the Seventh Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa

VIII. Siṅgāla Sutta

VIII. SINGĀLA SUTTA

(Discourse to Singāla)

242. Thus have I heard :

At one time the Bhagavā was staying near Rājagaha in (the monastery of) the Bamboo Grove, the sanctuary where black squirrels were fed. Now at that time, Singālaka (i.e. the young Singāla), the son of a householder, rising early in the morning, and having gone out from Rājagaha, in wet clothes and with wet hair, worshipped with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith.

243. Then the Bhagavā, having rearranged his robes in the morning, took his alms-bowl and great robe and entered Rājagaha on his alms round. On seeing Singālaka, the son of a householder, who had risen early in the morning and had come out from Rājagaha in wet clothes and with wet hair, worshipping with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith, the Bhagavā spoke to him thus :

Young householder, rising early in the morning, having come out from Rājagaha, in wet clothes and with wet hair, wherefore do you worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith?

“Venerable Sir, my father said to me on his death-bed, ‘My dear son, worship the directions: Venerable Sir, respecting, revering, reverencing and honouring my father’s words, I rise early in the morning, go out from Rājagaha in wet clothes and with wet hair, worship with palms together the various directions such as the East, the South, the West, the North, the Nadir and the Zenith.’”

The Six Directions

244. Young householder, in the Ariyan Teaching the six directions are not to be worshipped in this manner.

"How then, Venerable Sir, are the six directions to be worshipped in the Ariyan Teaching? May it please the Bhagavā to teach me the six directions which are to be worshipped in the Ariyan Teaching."

In that case, young householder, listen and bear it well in mind. I shall teach you.

"Very well, Venerable Sir," replied Singālaka, the householder's son. And the Bhagavā spoke as follows:

Young householder, the noble disciple refrains from four acts of defilement; he does no evil which is instigated by four factors; and he does not indulge in six practices causing dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success in both the worlds. He has accomplished his tasks for this world as well as for the next. After death and dissolution of the body, he is reborn in a happy deva world.

The Four Acts of Defilement

245 And what are the four acts of defilement that the noble disciple abstains from?

The destruction of life, young householder, is an act of defilement; stealing is an act of defilement; sensual misconduct is an act of defilement; telling lies is an act of defilement. These are the four evil acts of defilement which the noble disciple abstains from.

After the Bhagavā had spoken these words, he uttered these verses:

Young householder, killing, stealing, telling lies and committing adultery are called the four evil acts of defilement. The wise never praise them.

Four Factors Instigating Evil Acts

246. What are the four factors by which the noble disciple is not led astray to commit evil acts? Instigated by partiality, evil is committed; instigated by anger, evil is committed; instigated by ignorance (of what is right or wrong), evil is committed; and instigated by fear, evil is committed. But, young

householder, as the noble disciple is not led astray by these four factors, namely, partiality, anger, ignorance and fear, he does not commit evil.

After the Bhagavā had spoken these words, he uttered these verses:

Young householder, whosoever commits an evil act out of partiality, anger, fear or ignorance, his fame and following will fade away just like the moon in the waning half of the month; whosoever does not commit evil out of partiality, anger, fear or ignorance, his fame and following will grow day by day even as the moon in the waxing half of the month.

Six Practices Causing Dissipation of Wealth

247. And what are the six practices causing dissipation of wealth which the noble disciple does not indulge in?

Young householder, indulgence in intoxicants which cause inebriety and negligence leads to dissipation of wealth; sauntering in streets at unseemly hours leads to dissipation of wealth; frequenting shows and entertainments leads to dissipation of wealth; addiction to gambling which causes negligence leads to dissipation of wealth; associating with bad companions leads to dissipation of wealth; habitual idleness leads to dissipation of wealth.

Six Evil Consequences of Indulgence in Intoxicants

248. Young householder, there are these six evil consequences of indulgence in intoxicants which cause inebriety and negligence: actual loss of wealth in this very life; liability to be involved in quarrels; susceptibility to illness and disease; loss of good name and reputation; indecent exposure of body; impairment of intelligence. Young householder, these are the six evil consequences of indulgence in intoxicants which cause inebriety and negligence.

Six Evil Consequences of Sauntering in Streets at Unseemly Hours

249. Young householder, there are these six evil consequences of a person sauntering in streets at unseemly hours: he himself becomes unprotected and unguarded; his wife and children become unprotected and unguarded; his property becomes unprotected and unguarded; he becomes suspected of committing crimes and evil deeds; he becomes subjected to false accusations; he will have to face many troubles. Young householder, these are the six evil consequences of sauntering in streets at unseemly hours.

Six Evil Consequences of Frequenting Shows and Entertainments

250. Young householder, there are these six evil consequences of a person frequenting shows and entertainments: "Where is the dancing? Where is the singing? Where is the music? Where is the recitation? Where is the playing of cymbals? Where is the beating of drums?" He makes these enquiries and goes there (thereby neglecting his responsibilities). Young householder, these are the six evil consequences of frequenting shows and entertainments.

Six Evil Consequences of Gambling

251. Young householder, there are these six evil consequences of a person being addicted to gambling which causes negligence: as a winner he begets enmity; as a loser he grieves over his loss; there is actual loss of wealth in this very life; his word is not relied upon in a court of law; he is despised by his friends and companions; he is not sought after as a partner in marriage because people say, 'He is a gambler, he cannot support a wife'. Young householder, these are the six evil consequences of gambling which causes negligence.

Six Evil Consequences of Associating with Bad Companions

252. Young householder, there are these six evil consequences of a person associating with bad companions: there are those who gamble, those who are

libertines, those who are drunkards, those who are swindlers, those who are cheats, and those who are aggressive and violent. Only these people form his circle of friends and companions. (He therefore suffers, in this life and in the next, the evil consequences of associating with them.) Young householder, these are the six evil consequences of associating with bad companions.

Six Evil Consequences of Habitual Idleness

253. Young householder, there are these six evil consequences of a person indulging in habitual idleness: he does no work, saying it is too cold; he does no work, saying it is too hot; he does no work, saying it is too late in the evening; he does no work, saying it is too early in the morning; he does no work, saying he is too hungry; he does no work, saying he is too full. Thus making such lame excuses, he leaves many duties undone, not acquiring new wealth, but wasting away such wealth as he has already accumulated. Young householder, these are the six evil consequences of habitual idleness.

After the Bhagavā had spoken these words, he uttered these verses:

There are drinking companions; there are those who are friends only in one's presence. (These are not true friends.) There is one who proves to be a comrade in times of crisis. This is indeed a true friend.

Sleeping till the sun is high; committing adultery; begetting enmity; engaging in unbeneficial activities; keeping evil companions and being extremely stingy. These are the six causes bringing ruin to a man.

He who has bad friends and evil companions, who is given to bad ways and is moving in bad circles is heading for ruin both in this world and the next.

Playing dice, womanising, drinking, dancing and singing; sleeping during daytime; sauntering at unseemly hours; (evil companions and stinginess); these six causes bring ruin to a man.

Playing dice; indulging in drinking; misbehaving with women who are dear as life to other men,

with women who are sought after by the base and are shunned by the wise; the fame and following of such people fade away just like the moon in the waning half of the month.

The destitute drunkard, feeling thirsty, frequents liquor shops. As a stone sinks in water, he becomes immersed in debt to be soon disowned and rejected by his relatives.

He who habitually sleeps in the day, is not wakeful at night¹, is always drunk, and is debauched cannot manage a household.

Chances and opportunities pass by the young man who says it is too hot, too cold, too late and leaves things undone.

But for him who does not consider cold or heat any more than a blade of grass and who dutifully attends to the affairs of men, happiness and prosperity do not decline.

False Friend

254. Young householder, these four should be regarded as false friends pretending to be true friends: a person who only takes from one (and does not give in return); a person who only renders lip-service by making empty promises; a person who flatters; and a person who is an associate in activities that lead to loss of wealth.

255. Young householder, a person who only takes from one should be known as a false friend pretending to be a true friend, by four characteristics: he only takes from one (and does not give in return); he wants much in return for giving only a little; he renders service only when he gets into trouble; he attends on one only for his own advantage.

Young householder, a person who only takes from one (and does not give in return) should be known as a false friend pretending to be a true friend, by these four characteristics.

1. **is not wakeful at night:** this follows the Commentary which has 'rattinuṭṭhāna dessinā', lit., 'is not in the habit of rising at night.' The Pāli Text has 'rattimuṭṭhāna dessinā' which would mean 'dislikes rising at night.'

256. Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by four characteristics: he speaks about what he could have done for one; he speaks about what he would do in the future for one; he tries to please one with empty promises; and when occasion actually arises to render his assistance, he expresses his inability to do so.

Young householder, a person who only renders lip-service by making empty promises should be known as a false friend pretending to be a true friend, by these four characteristics.

257. Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by four characteristics: he approves of the evil actions of his friend; he approves also of the good actions of his friend; he praises him in his presence; and he speaks ill of him in his absence.

Young householder, a person who flatters should be known as a false friend pretending to be a true friend, by these four characteristics.

258. Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by four characteristics: he is a companion when indulging in intoxicants that cause inebriety and negligence; he is a companion when sauntering in streets at unseemly hours; he is a companion when frequenting shows and entertainments; and he is a companion when indulging in gambling which causes negligence.

Young householder, a person who is an associate in activities that lead to loss of wealth should be known as a false friend pretending to be a true friend, by these four characteristics.

259. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The friend who only takes, the friend who only renders lip-service, the friend who flatters, and the friend who brings about loss of wealth,—the wise should know these four as false friends and avoid them from a distance as from a path of danger.

True Friend

260. Young householder, these four should be regarded as true-hearted friends: he who is helpful; he who is the same in prosperity and adversity; he who gives good counsel; and he who understands and sympathizes.

261. Young householder, he who is helpful should be known as a true-hearted friend, by four characteristics: he protects the inebriated friend; he protects the property of the inebriated friend; he is a refuge for the friend who is in trouble; and when unforeseen needs arise, he comes to the aid of the friend with twice the required assistance.

Young householder, he who is helpful should be known as a true-hearted friend, by these four characteristics.

262. Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by four characteristics: he confides his secrets in his friend; he keeps the secrets of his friend; he does not forsake his friend when in trouble; he sacrifices even his life for the sake of his friend.

Young householder, he who is the same in prosperity and adversity should be known as a true-hearted friend, by these four characteristics.

263. Young householder, he who gives good counsel should be known as a true-hearted friend, by four characteristics: he restrains his friend from doing evil; he encourages his friend to do good; he tells him about profound matters which his friend has not heard before; and he shows his friend the way to the realm of the devas.

Young householder, he who gives good counsel should be known as a true-hearted friend, by these four characteristics.

264. Young householder, he who understands and sympathizes should be known as a true-hearted friend, by four characteristics: he does not rejoice in the misfortunes of his friend; he rejoices over his friend's prosperity; he restrains others from speaking ill of his

friend; and he commends those who speak well of his friend.

Young householder, he who understands and sympathizes should be known as a true-hearted friend, by these four characteristics.

265. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The friend who is helpful, the friend who is the same in prosperity and adversity, the friend who gives good counsel, and the friend who understands and sympathizes,—the wise should know these four as true-hearted friends and cherish them with devotion as a mother cherishes the child of her own bosom.

The wise man of virtue shines bright like a blazing fire.

The riches of a person who acquires his wealth in harmless ways like a bee which gathers honey without damaging the flowers grow as an ant hill grows.

Having acquired wealth in this manner, the young man able to set up a household should divide his wealth into four portions; in this manner he can make friends:

He should spend and enjoy one portion; he should use two portions to run his business; and the fourth should be reserved for use in emergencies.

Covering the Six Directions

266. Young householder, how does the noble disciple cover the six directions? Young householder, these six directions should be known thus: the parents should be looked upon as the East, the teachers as the South, wife (and children) as the West, friends and associates as the North, servants and employees as the Nadir and samaṇas and brāhmaṇas as the Zenith.

267. Young householder, in five ways should a son minister to the parents as the Eastern quarter thus: My parents have supported me, I shall support them in turn; I shall manage affairs on their behalf; I shall maintain the honour and tradition of the family; I shall make

myself worthy of the inheritance; and furthermore, I shall offer alms on behalf of the departed parents.

Young householder, the parents, attended upon in these five ways as the Eastern quarter by their children, look after the children in five ways: they restrain them from evil, they encourage them to do good, they give them education and professional training, they arrange suitable marriages for the children, and hand over property as inheritance to them at the proper time.

Young householder, in these five ways the children attend upon their parents and the parents look after their children in these five ways. It is thus that the Eastern quarter is covered and made safe and secure.

268. Young householder, in five ways should a pupil minister to a teacher as the Southern quarter: by rising from the seat to greet and salute the teacher; by attending and waiting upon the teacher; by obeying the words of the teacher; by offering personal service to the teacher and by learning and receiving the teacher's instructions with respectful attention.

Young householder, the teacher, attended upon in these five ways as the Southern quarter by the pupil, looks after the pupil in five ways: he instructs the pupil well in what should be instructed; he teaches well what should be taught; he trains the pupil in all the arts and sciences; he entrusts the pupil to his friends and associates, and provides for protection in every quarter.

Young householder, in these five ways the pupil attends upon his teacher as the Southern quarter and the teacher looks after the pupil in these five ways. It is thus that the Southern quarter is covered and made safe and secure.

269. Young householder, in five ways should a husband minister to a wife as the Western quarter: by being courteous to her and addressing her in endearing terms; by showing respect to her and not disparaging her; by being faithful to her; by giving her control and authority over domestic matters; by providing her with clothing and ornaments.

Young householder, the wife, looked after in these five ways as the Western quarter by the husband, attends

upon the husband in five ways: she discharges well her various duties; she is hospitable and generous to kith and kin from both sides of the family; she is faithful to her husband; she manages well what he earns and brings to her; she is skilled and industrious in performing all her tasks.

Young householder, in these five ways the husband looks after his wife as the Western quarter and the wife also attends upon her husband in these five ways. It is thus that the Western quarter is covered and made safe and secure.

270. Young householder, in five ways should a man of good family minister to his friends and associates as the Northern quarter: by giving generously; by being pleasant and courteous in speech; by being helpful; by treating them as he treats himself; by being true to his words and promises.

Young householder, the friends and associates, looked after in these five ways as the Northern quarter by a man of good family, look after him (in return) in five ways: they protect the inebriated friend; they guard over his property when he is inebriated; they become a refuge when he is in trouble; they do not forsake him in his troubles; they even help his descendants.

Young householder, in these five ways a man of good family looks after his friends and associates as the Northern quarter, and the friends and associates also look after him in these five ways. It is thus that the Northern quarter is covered and made safe and secure.

271. Young householder, in five ways should a master minister to his servants and employees as the Nadir: by assigning the work in accordance with their ability and physical strength; by giving them food and remuneration; by looking after them in sickness; by sharing with them choice food; by granting them leave at times.

Young householder, the servants and employees, ministered to as the Nadir by their master in these five ways, attend upon him in five ways: they rise before him; they go to sleep after him; they take only what is given; they perform their duties well; they uphold his good name and fame.

Young householder, in these five ways the master looks after his servants and employees as the Nadir, and the servants and employees in return also attend upon their master in these five ways. It is thus that the Nadir is covered and made safe and secure.

272. Young householder, in five ways should a man of good family minister to the sāmāṇas and brāhmaṇas as the Zenith: by deeds of loving kindness; by words of loving kindness; by thoughts of loving kindness; by keeping the house open to them; by supplying them with material needs (such as alms-food).

Young householder, the sāmāṇas and brāhmaṇas, ministered to in these five ways as the Zenith by a man of good family, bring benefit to him in six ways: they restrain him from evil; they exhort him to do good; they protect him with loving kindness; they teach him (the profound matters) that he has not heard before; they explain and make clear to him (the profound matters) which he has heard before; they show him the path to the realm of the devas.

Young householder, in these five ways a man of good family ministers to the sāmāṇas and the brāhmaṇas as the Zenith and the sāmāṇas and the brāhmaṇas also bring benefit to him in these six ways. It is thus that the Zenith is covered and made safe and secure.

273. Thus spoke the Bhagavā. And having spoken these words, he uttered these verses:

The mother and the father are the East; the teachers are the South; wife and children are the West; friends and associates are the North.

Servants and employees are the Nadir; sāmāṇas and brāhmaṇas are the Zenith; the man of good family who is the head of a household should worship these six directions.

Whoever is skilled and wise (in worshipping these six directions), and is full of moral virtues, gentle and keen-witted, meek and humble, gains fame and followers.

Whoever is energetic and not indolent, unshaken in adversity, constantly employed in making a livelihood, endowed with resourceful intelligence, gains fame and followers.

Whoever is benevolent, seeks and makes good friends, understands what is spoken (by a benefactor), is not stingy or jealous, leads and guides by giving helpful counsel and reasoned advice, gains fame and followers.

There are these benevolent practices, namely, generosity and charitableness, pleasant speech, helpfulness to others, impartial treatment to all as to oneself as the case demands; in this world, these four benevolent practices are like the lynchpin of a moving carriage.

Were these benevolent practices non-existent (in the world), the mother would not receive honour and respect from her children; the father would not receive honour and respect from his children.

Because the wise observe these four benevolent practices in every way, they reach eminence, and gain praise and admiration.

274. When the Bhagavā had spoken thus, Siṅgāla, the young householder, said as follows:

“Venerable Sir, excellent (is the dhamma)! Excellent (is the dhamma)! Venerable Sir, it is as if that which is overturned is set right, or that which has been hidden is revealed, as if someone were pointing out the road to one who has gone astray, or holding a lamp amidst the darkness so that ‘those who have eyes may see’, even so has the Bhagavā shown the dhamma in various ways.

“Venerable Sir, I take refuge in the Buddha, I take refuge in the Dhamma, I take refuge in the Saṅgha. May it please the Bhagavā to receive me as a lay-disciple from this very day to the end of life.”

End of Siṅgāla Sutta, the Eighth Sutta

Namo tassa bhagavato arahato sammāsambuddhassa.

IX. Āṭānāṭiya Sutta

IX. ĀTĀNĀṬIYA SUTTA

First Portion for Recitation

275. Thus have I heard:

At one time the Bhagavā was staying at the Gijjhakuṭa hill near Rājagaha. Then soon after the middle watch of the night, the four great deva kings of extremely attractive appearance, having posted sentinels and petrels¹ at the four quarters with a great army of Yakkhas, Gandhabbas, Kumbhandhas and Nāgas came to the Gijjhakuṭa hill illuminating the entire hill with their radiance. Then, they approached the Bhagavā, paid homage to him and sat at suitable places. Of the accompanying devas, some paid homage to the Bhagavā and sat at suitable places; some offered courteous greetings and having said memorable words of felicitations with the Bhagavā, sat at suitable places; some joined their palms and raised them to the forehead in the direction of the Bhagavā and sat at suitable places; some called out their names and clans and sat at suitable places; some sat at suitable places in silence.

276. The great deva King Vessavaṇa, who had sat at a suitable place, said to the Bhagavā thus: "Venerable Sir, there are yakkas of superior status, who do not believe in the Bhagavā and there are yakkhas of superior status who believe in the Bhagavā; there are yakkhas of medium status who do not believe in the Bhagavā and there are yakkhas of medium status who believe in the Bhagavā and there are yakkhas of inferior status who do not believe in the Bhagavā and there are yakkhas of inferior status who believe in the Bhagavā.

"Generally, yakkhas do not believe in the Bhagavā. And why is it so? Because the Bhagavā teaches the dhamma for abstaining from taking the life of any being, from taking what is not given, from sexual misconduct, from telling lies, from taking or using intoxicants which causes negligence. Venerable Sir, the yakkhas do not generally abstain from taking life, from taking what is not given, from sexual misconduct, from telling lies and from indulging in intoxicants which cause negligence. They do not like that teaching and are not pleased with it.

1. Guards at the fourth quarter inside of the city gates, sentinel at the four quarters near the city gates and patrols at the four quarters outside of the city gates.

“Venerable Sir there are disciples of the Bhagavā who reside in remote secluded forest abodes, where there is little noise and little soft babble, which are free from human intrusions, which are suitable for performing secret acts by human beings, and which are suitable for solitary life. Yakkhas of superior status also dwell in those abodes; there are yakkhas who do not believe in the teachings of the Bhagavā. To make them believe in the Bhagavā, may it please the Bhagavā to teach the protecting stanza known as the Āṭānāṭiya Paritta, so that bhikkhus, bhikkhunīs, lay male disciples and lay female disciples may be well guarded, well protected”. The Bhagavā gave his consent by remaining silent.

Then the Great Deva King Vessavaṇa, noting the acceptance of the Bhagavā, recited at that time this Āṭānāṭiya Paritta:

277. My veneration to Vipassī Buddha, Possessor of the five kinds of Eye and majestic glory. And let there be veneration to Sikhi Buddha who has great compassion towards all beings. Let there be my veneration to Vessabhu Buddha who had washed away all moral impurities and who had practised austerity. And let there be my veneration to Kakusandha Buddha who had destroyed the armies of Māra.

Let there be my veneration to Konāgamana Buddha who had abandoned all evil and had accomplished the practice of the Ariya Path of Eight Constituents. And let there be my veneration to Kassapa Buddha who had been emancipated for all times from all defilements.

Let there be my veneration to the Gotama Buddha, who shines with his own radiance, and who is the Sakyan Prince; Gotama Buddha¹ is endowed with majestic splendour. He teaches this discourse which removes all sufferings.

In this world, all these Buddhas (such as Vipassī Buddha etc) who had extinguished the flames of defilements perceived the true nature of all phenomena as they really are. These Buddhas do not slander²; they are noble persons; they are free from all fears.

1. Although Vessavaṇa in his recitation ascribed seven different attributes to the seven Buddhas, in fact, all the Buddhas possess each of these attributes.

2. It should be taken also that they refrain from telling lies, from using abusive language and engaging in frivolous talks as well. (The Commentary).

The devas and men pay homage to Gotama Buddha who is their benefactor, who is endowed with penetrative knowledge and perfect course of practice¹, who is noble and who is fearless. (my veneration to that Gotama Buddha and to all other Buddhas such as Vipassī Buddha and so on)².

1. Vessavaṇa was referring not only to Gotama Buddha but to all the seven Buddhas.
2. Endowed with penetrative knowledge and perfect course of practice: Vijja caraṇa sampānnaṃ: an attribute of the Buddha. Vijja means breaking of ignorance, or comprehending the nature of physical and mental phenomena. There are three kinds of Vijja as described in the Bhayabherava Sutta of Mulapaṇāsa, Majjhima Nikāya namely,
 - (i) Knowledge of the previous existences, Pubbenivāsa Ñāṇa
 - (ii) Divine power of sight, Dibbacakkhu Ñāṇa
 - (iii) Knowledge of the destruction of Āsavas, Asevakkhaya Ñāṇa.

According to Sāmaññaphala sutta of Silakhandha Vagga, Dīgha Nikāya, there are eight kinds of Vijjā; namely (i) the knowledge of Insight, Vipassanā Ñāṇa (ii) the psychic power of the mind, Manomayiddhi Ñāṇa. (iii) different kinds of supernormal psychic powers, Iddhividha Ñāṇa. (iv) the divine power of hearing, Dibbasota Ñāṇa. (v) the faculty of reading the minds of others, Cetopariya Ñāṇa (vi) the knowledge of previous existences, Pubbenivasa Ñāṇa. (vii) the divine power of sight, Dibbacakkhu Ñāṇa. (viii) the knowledge of the destruction of Āsavas, Āsavekkhaya Ñāṇa.

Caraṇa, perfect course of practice. There are fifteen kinds of carana, fifteen principles with which an individual should conduct himself along the path in his efforts to attain Nibbāna. They are described in Sekha Sutta of Majjhimaṇḍa, Majjhimanikāya as:

- (1) observance of morality, Pātimokkha Samvara Sīla.
- (2) restraint of the six senses, Indriya Samvara Sīla
- (3) moderation in eating, Bhojanamattaññutā
- (4) vigilant awareness through practise of bhāvanā, Jāgariyanuyoga
- (5) confidence, Saddhā
- (6) shame to do evil, Hiri
- (7) fear to do evil, Ottapa
- (8) great learning, Bāhusacca
- (9) effort, Viriya
- (10) mindfulness, Sati
- (11) wisdom, paññā
- (12) the First Jhāna
- (13) the Second Jhāna
- (14) the Third Jhāna
- (15) the Fourth Jhāna

Item 1 to 4 constitute sila; item 5 to 11 constitute seven attributes of the virtuous; item 12 to 15 constitute four rūpāvacara Jhānas.

278. From that quarter, comes up the sun which is a big orb in dazzling brightness; while the sun rises, the night disappears; when the sun has arisen it is called a day.

In that quarter, there is a huge mass of water, deep, flowing, being fed by waters of various big and small rivers. This huge mass of water in that quarter is known as an ocean into which flow big and small rivers.

From this place that quarter is the East. That quarter is protected by the great deva king named Dhatarat̐tha, who has a large retinue and who rules over the Gandhabbas. Men call it the East. Surrounded by Gandhabbas, King Dhatarat̐tha enjoys himself with songs and dances.

Many are the sons of King Dhatarat̐tha. I have heard that they all have one and the same name. There are ninety one of them, all bearing the name Inda and all of mighty strength.

These sons also, on seeing the Buddha, who is the Enlightened One, who is a kinsman of the Sun, who is noble and fearless, pay respect to him even from afar. The non-humans also pay respect to the Buddha, saying "O Buddha, who is of noble race. We pay homage to you. O Buddha who is noblest among men. We pay homage to you. You look on all beings with Sabbaññuta Ñāṇa". This is always heard by us. That is why we say thus:

(On being asked) do you worship Gotama Buddha, the conqueror of the five Māras?" they reply 'we worship Gotama Buddha, the conqueror of the five Māras. And we pay homage to Gotama Buddha who is endowed with penetrative knowledge and perfect course of practice.

279. There is that quarter where dead persons, slanderers, back-biters, killers, avaricious persons, thieves and men of violence were taken out (and punished).

From this place that quarter is the south. That quarter is protected by the great deva king named Viruḥha, who has a large retinue and who rules over Kumbhaṇḍas. Men call it the south. Surrounded by Kumbhaṇḍas, King Viruḥha enjoys himself with songs and dances.

Many are the sons of King Viruḷha. I have heard that they all have one and the same name. There are ninety one of them, all bearing the same name of Inda and all of mighty strength.

These sons also, on seeing the Buddha, who is the Enlightened One, who is a kinsman of the Sun, who is noble and fearless, pay respect to him even from afar. The non-human beings also pay respect to the Buddha, saying, O Buddha who is of noble race. We pay respect to you. O Buddha, who is the noblest among men, we pay respect to you. You look on all beings with Sabbaññuta Ñāṇa. This is always heard by us. That is why we say thus:

(On being asked), do you worship Gotama Buddha, the conqueror of the five Māras? They reply 'we worship Gotama Buddha, the conqueror of the five Māras. And we pay homage to Gotama Buddha, who is endowed with penetrative knowledge and perfect course of practice.

280. In that quarter the sun as a big orb of dazzling brightness, goes down. When the sun goes down, the day disappears and when the sun has gone down it is called night.

In that quarter there is a huge mass of water, deep, flowing, being fed by waters of big and small rivers. This huge mass of water, in that quarter is known as an ocean which is fed by big and small rivers.

From this place that quarter is the West. That quarter is protected by the great deva king named Virupakkha, who has a large retinue and who rules over the Nāgas. Men call it the West. Surrounded by Nāgas, King Virupakkha enjoys himself with sings and dances.

Many are the sons of King Virupakkha. I have heard that they all have one and the same name. There are ninety-one of them, all bearing the name Inda and all of mighty strength.

These sons also, on seeing the Buddha, who is the Enlightened One, who is a kinsman of the sun, who is noble and fearless, pay respect to him even from afar. The non-humans also pay respect to the Buddha, saying: 'O Buddha who is of

noble race! We pay homage to you. O Buddha, who is noblest among men! We pay homage to you. You look on all beings with Sabbaññuta Ñāṇa'. This is always heard by us. That is why we say thus: (On being asked) do you worship Gotama Buddha, the conqueror of the five Māras? (They reply) 'we worship Gotama Buddha, the conqueror of the five Māras. And we pay homage to the Gotama Buddha who is endowed with penetrative knowledge and perfect course of practice.'

281. In that quarter lies the Uttarakuru, the Northern island. And great Mount Meru has a delightful appearance (shining in golden) brilliance. There men are free of desire for personal ownership¹. There is no desire for women as one's wife².

They sow no seeds nor carry any ploughshares. They live on sali rice which grows in unploughed fields.

The grains free of bran and husks, clean and fragrant, are cooked in the pot and they eat the rice from that pot.

They use the ox as a single hoofed riding horse and move about in all directions; they make use of other animals as a single riding horse and move about in all directions.

They make use of women as conveyance and move about in all directions. They make use of men as a conveyance and move about in all directions.

They make use of girls as conveyance and move about in all directions. They make use of boys as conveyance and move about in all directions.

The attendants of King Vessavaṇa use riding on these conveyances and move about in all directions. For the Great King Vessavaṇa who has a large retinue, there appear riding elephants, riding horses, and celestial vehicles; there also appear pinnacled carriages and palanquins .

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1. Free from desire for personal ownership of properties: Amamā. non-attachment to properties as one's personal belongings.
 2. No desire for woman as one's wife: Apprigahā; The commentary explains that people of the Northern land make no claim on a woman as one's own wife. There is no permanent marital relationship between a man and a woman. By virtue of their sīla, however, there is no immoral feelings towards one's mother or sister.

For him there are also many well created cities in the sky, namely, Ātānātā, Kusinātā, Parakusinātā, Nāṭasuriyā and Parakusitanātā.

In the north lies the cities of Kasivanta and Janogha. There are also the cities of Navanavutiya and Ambara-ambaravatiya. There also is Ālakamanda the capital city.

Venerable Sir, the great deva King Kuvera has the royal city by the name of Visāna. Hence King Kuvera is also known as King Vessavaṇa.

Yakkha chiefs gather information and report to the king. They are Tatolā, Tattalā, Tatotala, Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha and Nemi.

In that quarter there is a great lake named Dharaṇī. Taking up water from the lake, the rain falls. When the rain falls, water from the lake overflows. Close by the lake is the congregation hall named Sālavatī where Yakkhas assemble.

Around that hall there are trees perpetually bearing fruits. The place is teeming with swarms of birds of various kinds and is vibrant with pleasant songs and cries of peacocks and cranes. In this place there are cries of Jīvajīvaka birds which sing 'Jīva! Jīva!' Long life to you! Long life to you!; there are also Uṭṭehicitta birds which sing 'Uṭṭehicitta! Uṭṭehicitta! Cheer up! Cheer up!' Besides these there are jungle fowls and golden crabs. Among the lotus plants there are the Pokkharasātaka birds.

The place is always alive with melodious tunes of parrots and mynas; and there are also birds which have the face of a human being; and which hold a pair of sticks. This lake Dharaṇī of King Kuvera, habitat of the Paduma lotus, ever presents a scene of beauty.

From this place that quarter is the North. That quarter is protected by the great deva king named Kuvera, who has a large retinue and who rules over Yakkhas. Men call it the North. Surrounded by Yakkhas, King Kuvera enjoys himself with songs and dances.

Many are the sons of King Kuvera. I have heard that they all have one and the same name. There are ninety one of them all bearing the name Inda and all of mighty strength.

These sons also, on seeing the Buddha who is the Enlightened One, who is a kinsman of the Sun, who is noble and fearless, pay respect to him even from afar. The non-humans also pay respect to him saying: 'O Buddha, who is of noble race. We pay respect to you. O Buddha, who is the noblest among men. We pay respect to you. You look on all beings with Sabbaññuta Ñāṇa'. This is always heard by us. That is why we say thus: '(On being asked) do you worship Gotama Buddha, the conqueror of the five Māras? (they reply), 'We worship Gotama Buddha, the conqueror of the five Māras. And we pay homage to the Gotama Buddha, who is endowed with penetrative knowledge and perfect course of practice.

Venerable Sir, this Āṭānāṭiya Paritta is for the guarding, protecting, for freedom from ill-treatment and for the comfortable life of bhikkhus, bhikkhunīs, lay male disciples and lay female disciples.

282. "Venerable Sir, whichever bhikkhu, bhikkhunī, lay male disciple, lay female disciple has learnt the Āṭānāṭiya Paritta well and mastered it fully, if any non-human being, whether a male or female Yakkha, a boy or a girl Yakkha, a minister yakkha or an attendant yakkha, or a servant yakkha; whether a male or female gandhabba, a boy or a girl Gandhabba, a minister Gandhabba or an attendant Gandhabba or a servant Gandhabba; whether a male or a female Kumbhaṇḍa, a boy or a girl Kumbhaṇḍa, a minister Kumbhaṇḍa or an attendant Kumbhaṇḍa or a servant Kumbhaṇḍa; whether a male or a female Nāga, a boy or a girl Nāga, a minister Nāga or an attendant Nāga or a servant Nāga should approach him or her with evil intention, walking close by, while he or she is walking, standing nearby while standing, sitting closeby while sitting, sleeping nearby while sleeping. Venerable Sir, such a being would not get respect and esteem in either village or town. Venerable Sir, he would not get the residential site nor permission to dwell in the royal city of Āḷakamanda. Venerable Sir, he

would not get the right to attend the congregation of the yakkhas. Venerable Sir, other yakkhas would not give him or take from him a daughter for marriage. Venerable Sir, other yakkhas would heap abuse on him using all forms of abusive language of the yakkhas, making rude remarks about his physical appearance. Venerable Sir, other yakkhas would put an empty iron can upside down on his head. Venerable Sir, other yakkhas would split his head into seven pieces.

Venerable Sir, there are non-humans who are hostile and violent. These beings pay no heed to the deva kings, nor to the officers of the deva kings, nor to their men. Venerable Sir, these beings are considered by others as rebels against the deva kings.

As for instance, Venerable Sir, there are great robbers in the territory of the king of Magadha. They pay no heed to the king of Magadha, nor to the officers, nor to their men. Venerable Sir, they are considered as rebels against the king of Magadha. Similarly, Venerable Sir, there are non-humans who are hostile and violent. They pay no heed to the deva kings, nor to the officers of the deva kings, nor to their men. Venerable Sir, they are considered by others as rebels against the deva kings.

Venerable Sir, if any non-human being, whether a male or female yakkha ...p... whether male or female Gandhabba ..p... whether male or female Nāga, a boy or a girl Nāga, a minister Nāga or an attendant Nāga or a servant Nāga, should approach any bhikkhu, bhikkhunī, lay male disciple or lay female disciple, with evil intention, walking close by while he or she is walking, standing nearby while standing, sitting close by while sitting, sleeping nearby while sleeping, then the matter should be appraised of, informed and reported to these yakkhas, the great yakkhas, their generals and their senior generals, saying: "This yakkha is seizing this person; this yakkha is possessing him; this yakkha is harassing him; this yakkha is worrying him; this yakkha is troubling him; this yakkha is hurting him; this yakkha does not release him."

283. Now, which are these yakkhas, the great yakkhas, their generals and their senior generals. They are: Inda, Soma,

Varuna, Bhāradvaja, Pajapati,; Candana, Kamasetṭha, Kinnughanḍu, Nigaṇḍu; Panāda, Ōpamanna, Mātali the charioteer; Cittasena of the Ghandhabbas, Naḷorājā, Janesabha; Sātāgiri, Hemāvata, Puṇṇaka, Karatiya, Guḷa; Sīvaka, Mucalinda, Vessāmitta, Yugandhara; Gopāla, Supparodha, Hīri, Netti, Mandiyya; Pañcāla, Caṇḍa, Āḷāvaka, Pajjunna, Sumana, Sumukha; Dadhimukha, Maṇi, Māṇivara, Dīgha, together with Serisaka.

The matter should be appraised and reported to these yakkhas, the great yakkhas, the generals and their senior generals saying, 'This yakkha is seizing this person, this yakkha is possessing him, this yakkha is harassing him, this yakkha is worrying him, this yakkha is troubling him, this yakkha is hurting him, this yakkha does not release him'.

Venerable Sir, this Āṭānātiya Paritta is for the guarding, protecting for freedom from ill treatment and for the comfortable life of bhikkhus, bhikkhunīs, lay male disciple and lay female disciples.

Venerable Sir, we shall now take our leave; we have many duties and many things to do.

Great kings, you know the time to leave.

284. Then the four deva kings rose from their seats and saluting and paying homage to the Bhagavā, vanished then and there. The yakkhas also rose from their seats, some of whom paid respects to the Bhagavā and vanished then and there. Some exchanged courteous greetings and having said memorable words of felicitation to the Bhagavā, vanished then and there. Some of them raised their palms together towards the Bhagavā and vanished there and then. Some called out their names and clans and vanished then and there. Others just vanished then and there in silence.

End of the first portion for recitation

The Second Portion for Recitation

285. Then, when the night had passed, the Bhagavā addressed the bhikkhus: "Bhikkhus, during the night the four great deva kings extremely attractive in appearance, having posted guards at the four quarters inside the city gate, sentinels at the

four quarters near the city gate, with the great army of yakkhas, Gandhabbas, Kumbandhas, and Nāgas, came to me, soon after the middle watch of the night, illuminating the entire Gijjhakuta hill with their radiance. Then, they respectfully paid homage to me and sat at a suitable place.

Of these, bhikkhus, (accompanying) devas also, some paid homage to me and sat at a suitable place; some exchanged courteous greetings and having said some memorable words of felicitation to me sat at a suitable place; some called out their names and clans and sat at a suitable place. Some sat at a suitable place in silence.”

286. “Bhikkhus, the great deva king named Vessavaṇa having so seated at a suitable place, spoke to me thus: Venerable Sir, there are yakkhas of superior status who do not believe in the Bhagavā and there are ...p... and there are yakkhas of inferior status who believe in the Bhagavā. Venerable Sir, the yakkhas do not generally believe in the Bhagavā.

And why is it so? Because the Bhagavā teaches the dhamma for abstaining from taking life...p...from indulging in intoxicants which cause heedlessness. Venerable Sir, yakkhas do not generally abstain from taking life...p... from indulging in intoxicants which cause heedlessness. They do not like that Teaching and are not pleased with it.

Venerable Sir, there are disciples of the Bhagavā in remote, secluded forest abodes where there is little noise and little soft babble, which are free from human intrusions, which are suitable for performing secret acts by human beings and which are suitable for solitary life. Yakkhas of superior status also dwell in these abodes; those yakkhas who do not believe in the Teaching of the Bhagavā. To make them believe in the Bhagavā, may it please the Bhagavā to teach the protective stanza known as Ātānātiya Paritta, so that bhikkhus, bhikkhunīs, lay male disciples, lay female disciples may be well guarded, well protected, free from ill treatment and may dwell comfortably.

Bhikkhus, I gave my consent by remaining silent. Then bhikkhus, the great deva King Vessavaṇa noting my approval, recited at that time this protecting Ātānātiya Paritta.”

287. Let there be my veneration to Vipassī Buddha, Possessor of the five kinds of Eye and Majestic Glory. And let there be my veneration to Sikhi Buddha who has great compassion towards all beings. Let there be my veneration to Vipassi Buddha who had washed away all moral impurities and who had practised austerity. And let there be my veneration to Kakusandha buddha who had destroyed the armies of the Māra.

Let there be my veneration to Konāgamana Buddha who had abandoned all evils and had accomplished the practice of the Ariya Path of Eight Constituents. And let there be my veneration to Kassapa Buddha who had been emancipated for all times from all defilements. Let there be my veneration to the Buddha, who shines with his own radiance, who is a Sakyan Prince (Gotama) and is endowed with majestic splendour. He teaches this discourse which removes all sufferings.

In this world, all these Buddhas who had extinguished the flames of defilements, perceived the true nature of all phenomenon as they really are. These Buddhas do not slander; they are noble persons; they are free from fear.

The devas and men pay homage to Gotama Buddha who is their benefactor, who is endowed with penetrative knowledge and perfect course of practice, who is noble and who is fearless. (Let there be my veneration to that Gotama and to all other Buddhas such as Vipassī and so on.)

288. From that quarter comes up the sun which is a big orb of dazzling brightness. While the sun rises, the night disappears; when the sun has risen it is called day.

In that quarter there is a huge mass of water, deep, flowing, being which is fed by waters of big and small rivers. This huge mass of water in that quarter is known as an ocean which is fed by big and small rivers.

From this place that quarter is the East. That quarter is protected by the great deva king named Dhataratṭha, who has a large retinue and who rules over the Ghandhabbas. Men call it the East. Surrounded by Ghandhabbas King Dhataratṭha enjoys himself with songs and dances.

Many are the sons of King Dhataratṭha. I have heard that they all have one and the same name. There are ninety-one of them, all bearing the name Inda and all of mighty strength.

These sons also on seeing the Buddha, who is the Enlightened One, who is a kinsman of the sun, who is noble and fearless, pay respect to him even from afar. The non-humans also pay respect to the Buddha, saying: "O Buddha who is of noble race! We pay homage to you! O Buddha, who is the noblest among men! We pay homage to you. You look on all beings with Sabbaññuta Ñāṇa." This is always heard by us. That is why we say thus:

(On being asked) do you worship Gotama Buddha, the conqueror of the five Māras? (they reply): 'we worship Gotama Buddha the conqueror of the five Māras. And we pay homage to Gotama Buddha who is endowed with penetrative knowledge and perfect course of practice.'

289. There is this quarter where dead persons, slanderers, backbiters, killers, men of violence, thieves, and frauds were taken out.

From this place, that quarter is the South. That quarter is protected by the great deva king named Viruḷha, who has a large retinue and who rules over the Kumbaṇḍhas. Men call it the South. Surrounded by Kumbaṇḍhas, King Viruḷha enjoys himself with songs and dances.

Many are the sons of King Viruḷha. I have heard that they all have one and the same name. There are ninety-one of them, all bearing the name Inda and all of mighty strength.

These sons also, on seeing the Buddha, who is the Enlightened One, who is a kinsman of the sun, who is noble and who is fearless, pay respect him even from afar. The non-humans also pay respect to the Buddha, saying: 'O Buddha, who is of noble race! We pay homage to you. O Buddha, who is noblest among men! We pay homage to you. You look on all beings with Sabbaññuta Ñāṇa. This is always heard by us. That is why we say thus;

(On being asked) do you worship Gotama Buddha, the conqueror of the five Māras? (they reply): “We worship Gotama Buddha, the conqueror of five Māras. And we pay homage to Gotama Buddha who is endowed with penetrative knowledge and perfect course of practice.”

290. In that quarter, the sun which is a big orb of dazzling brightness goes down. While the sun goes down, the day disappears, and when the sun has gone down it is called night.

In that quarter, there is a huge mass of water, deep, flowing, being fed by waters of big and small rivers. This huge mass of water in that quarter is known as an ocean which is fed by big and small rivers.

From this place, that quarter is the west. That quarter is protected by the great deva king named Virupakkha, who has a large retinue and who rules over the Nāgas. Men call it the west. Surrounded by Nāgas, King Virupakkha enjoys himself with songs and dances.

Many are the sons of King Virupakkha. I have heard that they all have one and the same name. There are ninety-one of them, all bearing the name Inda and all of mighty strength.

These sons also on seeing the Buddha who is the Enlightened One, who is a kinsman of the sun, who is noble and fearless, pay respect to him even from afar. The non-human beings also pay respect to the Buddha, saying: “O Buddha who is of noble race! We pay homage to you. O Buddha, who is the noblest among men! We pay homage to you. You look on all beings with Sabbaññuta Ñāṇa”. This is always heard by us. That is why we say thus:

“On being asked, do you worship Gotama Buddha, the conqueror of the five Māras?” (they reply): ‘We worship Gotama Buddha, the conqueror of the five Māras. And we pay homage to Gotama Buddha, who is endowed with penetrative knowledge and perfect course of practice.’

291. In that quarter lies the Uttarakuru, the Northern Island. And the great Mount Meru has a delightful appearance

(shining in golden brilliance). There men are free from desire of personal ownership. There is no acquisitiveness for woman as one's wife.

They sow no seeds nor carry any plough. They live on Sali rice which grows by itself in unploughed fields.

The grains free of bran and husks, clean and fragrant are cooked in pots and they eat the rice from that pot.

They make use of ox as a single-hoofed riding horse and move about in all directions; they make use of other animals as a single-hoofed riding horse and move about in all directions.

They make use of women as conveyance and move about in all directions; they make use of men as conveyance and move about in all directions.

They make use of girls as conveyance and move about in all directions; they make use of boys as conveyance and move about in all directions.

The attendants of King Vessavaṇa riding on these conveyances move about in all directions.

For the Great King Vessavaṇa who has a large retinue, there appear riding elephants, riding horses, and celestial vehicles; there also appear pinnacled carriages and palanquins for him.

For him there are also many well created cities in the sky; namely, Ātānāṭa, Kusināṭa, Parakusināṭa, Nāṭasuriya and Parakusiṭanāṭa.

In the north lie the cities of Kasivanta and Jonogha. There are also the cities of Navanavutiya and Ambara ambaravatiya. There also is Āḷakamandā the capital city.

Venerable Sir, the great deva King Kuvera has the royal city by the name of Visāṇa. Hence King Kuvera is also known as King Vessavaṇa.

Yakkha chiefs gather information and report to the king. They are Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, Sura, Rajā, Ariṭṭha, and Nemi.

In that quarter, there is a great lake named Dharaṇī. Taking up water from the lake, the rain falls. When the rain

falls, water from the lake overflows. Close by the lake is the congregation hall named Sālavatī where Yakkhas assemble. Around that hall there are trees perpetually bearing fruits.

The place is teeming with swarms of birds of various kinds and is vibrant with pleasant songs and cries of peacocks, cranes and koels.

In this place there are cries of Jivajīvaka birds which sing: 'Jīva! Jīva! Long life to you! Long life to you!' There are also birds which sing 'Uṭṭhehicitta! Uṭṭhehicitta!' 'Cheer up! Cheer up!' Besides these, there are jungle fowls and golden crabs. Among the lotus plants there are the Pokkharasātaka birds.

The place is always alive with melodious tunes of parrots and myna; and there are also birds which have the face like that of a human being and which hold a pair of stick thus. This lake Dharanī of King Kuvera, habitat of the Padumā lotus, ever presents a scene of beauty.

From this place that quarter is the north. That quarter is protected by the great deva King named Kuvera, who has a large retinue and who rules over Yakkhas. Men call it the North. Surrounded by Yakkhas, King Kuvera enjoys himself with songs and dances.

Many are the sons of King Kuvera. I have heard that they all have one and the same name. There are ninety-one of them, all bearing the name Inda and all of mighty strength.

These sons also, on seeing the Buddha, who is the Enlightened One, who is the kinsman of the sun, who is noble and fearless, pay respect to him even from afar. The non-humans also pay respect to the Buddha saying: 'O Buddha, who is of noble race! We pay homage to you! O Buddha who is noblest among men! We pay homage to you.'

You look on all beings with Sabbaññuta Ñāṇa. This is always heard by us. That is why we say that:

'(On being asked) do you worship Gotama Buddha, the conqueror of the five Māras?' (they reply), 'We worship Gotama

Buddha, the conqueror of the five Māras. And we pay homage to Gotama Buddha, who is endowed with penetrative knowledge and perfect course of practice.

292. Venerable Sir, this Ātānātiya Paritta is for the guarding, protecting, for freedom from ill treatment and for the comfortable life of bhikkhus, bhikkhunīs, lay male disciples, lay female disciples. Venerable Sir, when any bhikkhu, bhikkhunī, lay male disciple or lay female disciple has learnt this Ātānātiya Paritta well and mastered it fully by repeated practise, if any non-human being whether male or female yakkha...p...whether male or female Gandhabba...p... whether male or female Nāga, a boy or a girl Nāga, a minister Nāga or an attendant Nāga or a servant Nāga, should approach him or her with evil intention, walking close by when he or she is walking; standing close by while he or she is standing, sitting close by while he or she is sitting, sleeping nearby while sleeping. Venerable Sir, such a being would not get respect, and esteem in either village or town. Venerable Sir, he would not get a residential site nor permission to dwell in the royal city of Āḷakamanda. Venerable Sir, he would not get the right to attend the congregation of the Yakkhas. Venerable Sir, other Yakkhas would not give him or take from him a daughter for marriage. Venerable Sir, they would heap abuse on him using all forms of abusive language of the Yakkhas, making rude remarks about his physical appearance. Venerable Sir, they would put an empty iron can upside down on his head. Venerable Sir, they would split his head into seven pieces.

Venerable Sir, there are non-humans who are hostile and violent. These beings pay no heed to the deva kings, nor to the officers of the deva kings, nor to their men. Venerable Sir, these beings are considered by others as rebels against deva kings.

As for instance Venerable Sir, there are great robbers in the territory of the King of Magadha. They pay no heed to the King of Magadha, nor to his officers nor to their men. Venerable Sir, they are considered as rebels against the King of Magadha. Similarly, Venerable Sir, there are non-human beings

who are hostile and violent; they pay no heed to the deva kings, nor to their officers, nor to their men. These creatures are considered by other non-humans as rebels against the celestial kings.

Venerable Sir, if any non-human being whether a male or a female yakkha...p...whether a male or a female Gandhabba ...p...whether a male or a female Kumbhandha...p...whether a male or a female Nāga...p... should approach a bhikkhu or a bhikkhunī or a lay male disciple or a lay female disciple, with evil intention, walking close by while walking, standing nearby while standing, sitting close by while sitting, sleeping nearby while sleeping, then the matter should be informed and reported to these yakkhas, the great yakkhas, their generals and their senior generals saying, 'This yakkha is seizing this person; this yakkha is possessing him; this yakkha is harassing him; this yakkha is worrying him; this yakkha is troubling him; this yakkha is hurting him; this yakkha does not release him.'

293. Now, which are these yakkhas, the great yakkhas, their generals. And their senior generals?

They are: Inda, Soma, Varuna, Bharadvaja, Pajapati, Candana, Kamasettha, Kinnughandhu, Nighandhu, Panāda, Opamañña, Devaduta-Mātali, Cittasena of Gandhabba mountains, Naḷorājā, Janesabbha, Sātāgiri, Hemāvata, Puṇṇaka, Karatiya, Guḷa, Sīvaka, Mucalinda, Vessāmitta, Yugandhara, Gopāla, Supparodha, Hiri, Netti, Mandiyya, Pañcāla, Caṇḍa, Āḷāvaka, Pajjunna, Sumaṇa, Sumukha, Dadhimukha, Maṇi, Māṇivara, Dīgha together with Serisaka.

The matter should be complained, informed and reported to these yakkhas, the great yakkhas, their generals and their senior generals, saying, 'This yakkha is seizing this person; this yakkha is possessing him; this yakkha is harassing him; this yakkha is worrying him; this yakkha is troubling him; this yakkha is hurting him; this yakkha does not release him'.

Venerable Sir, this Āṭānāṭiya Paritta is for the guarding, protecting, for freedom from ill treatment and for the comfortable life of bhikkhus, bhikkhunīs, lay male disciples, lay female disciples.

Venerable Sir, we shall now take our leave; we have many duties and many things to do.

Great Kings, you know the time to leave.

294. Then the four deva kings rose from their seats and saluting and paying homage to the Bhagavā vanished then and there. The yakkhas, also rose from their seats, some of whom paid respect to the Bhagavā and vanished then and there. Some exchanged courteous greetings and having said memorable words of felicitation to the Bhagavā, vanished then and there. Some raised their palms together towards the Bhagavā and vanished then and there. Some called out their names and clans and vanished then and there. Others just vanished then and there in silence.

295. Bhikkhus, learn this protective stanza known as the Ātānāṭiya Paritta; master this Ātānāṭiya Paritta by repeated practice; commit this Ātānāṭiya Paritta to your memory. Bhikkhus, this Ātānāṭiya Paritta pertains to your welfare. This Ātānāṭiya Paritta is for the guarding, protecting, for freedom from ill treatment and for the comfortable life of bhikkhus, bhikkhunīs, lay male disciples, lay female disciples.

Thus spoke the Bhagavā. Delighted those bhikkhus rejoiced at the words of the Bhagavā.

End of Ātānāṭiya Sutta, the ninth sutta.

Namo tassa bhagavāto arahato sammā sambuddhassa.

X. Saṅgīti Sutta

X. SAṄGĪTĪ SUTTA

Discourse given at the newly-built Congregation Hall in
Pāvā, the Capital city of the Malla Princes

296. Thus have I heard:

At one time, while the Bhagavā was journeying through the country of the Mallas, with a large company of bhikkhus, numbering five hundred, he arrived at Pāvā, the capital city of the Malla kingdom, and stayed in the mango grove of Cunda, the son of a goldsmith.

“New Congregation Hall, named Ubhataka”

297. Now, there was a new congregation hall of the Mallas of Pāvā. It had not yet been occupied by any Samaṇa or Brahmaṇa or by any other human being. It was built recently and was named Ubhataka.

The Mallas of Pāvā heard the news thus: “While the Bhagavā was journeying through the country of the Mallas with a large company of bhikkhus, numbering five hundred, he had arrived at Pāvā, the capital city of the Malla kingdom and was staying in the mango grove of Cunda, the son of a goldsmith.”

The Mallas of Pāvā then came to the Bhagavā. After making homage to the Bhagavā, they sat down at a certain place. Having thus taken their seats, they addressed the Bhagavā thus: “Venerable Sir, in this city there is a new, recently built assembly hall of the Mallas of Pāvā, which was named Ubhataka, and which has not yet been occupied by any Samaṇa or Brahmaṇa or any human being. Venerable Sir, may it please the Bhagavā to be the first to make use of the hall. After the Bhagavā has made use of it, the Mallas of Pāvā will use it later. Making use of that assembly hall by the Bhagavā, first would mean prosperity and happiness for the Mallas of Pāvā for a long time.” The Bhagavā assented by remaining silent.

298. Then the Mallas of Pāvā, knowing that the Bhagavā had consented, rose from their seats, paid obeisance to the Bhagavā and left respectfully, keeping their right side to him. They went to the new assembly hall, covered the floor all over

with floor-coverings, prepared seats for the Bhagavā, placed a big water-pot in position, and set up oil-lamps in their holders. Then, they went back to the Bhagavā, made obeisance to him, stood in a suitable place, and addressed the Bhagavā thus:

‘Venerable Sir, floor-coverings have been spread all over the hall; seats have been prepared for the Bhagavā; a water-pot has been placed in position; oil-lamps have been set up in their holders. Venerable Sir, now the Bhagavā knows the time to leave for the hall’.

299. Then, the Bhagavā suitably re-arranged the robes he wore and taking alms-bowl and great robe, proceeded to the assembly hall together with the company of bhikkhus. There he washed his feet, entered the hall and seated himself against the middle post facing east. The bhikkhus also washed their feet, entered the assembly hall and sat down against the west wall, facing east with the Bhagavā in front of them.

The bhikkhus also washed their feet, entered the assembly hall and sat against the east wall, facing west, with the Bhagavā in front of them.

Then, for a large part of the night, the Bhagavā discoursed on the dhamma to the Mallas of Pāvā, revealing to them the benefits, urging them to take it up, stirring up their zeal and gladdening their hearts. Then the Bhagavā said to them (thus): ‘Mallas of Vāsetṭha,¹ it is past the first watch of the night. You know the time to leave’.

‘Very well, Venerable Sir,’ said the Mallas of Pāvā and rose from their seats, did obeisance to the Bhagavā and left respectfully, keeping their right side to him.

300. Then, soon after the Mallas of Pāvā had left, the Bhagavā, after looking over² the whole company of bhikkhus

1. Vāsetṭha is the name of the lineage to which the Mallas belong.

2. looking over the whole company of bhikkhus: Anuviloketvā; the Commentary explains that the Buddha looks at the bhikkhus not only with the *mansa cakkhu*, the physical eye, but also with *dibba cakkhu*, the divine power of sight, with which he sees the mental states of the bhikkhus.

sitting in complete silence, said to the Venerable Sāriputta: "Sāriputta, the bhikkhus are free from sloth and torpor. Let the dhamma be clear to you so as to give a discourse on it to the bhikkhus. My back is aching. I shall stretch it'.

'Very well, Venerable Sir', replied the Venerable Sāriputta to the Bhagavā.

Then, the Bhagavā had the great robe folded into four layers, laid it (on a couch), and lay down on it on his right side, in a noble reclining posture, placing the left foot on and a little beyond the right foot, completely mindful and aware, making a mental note of the time to get up.

'Story of Split Amongst Nigaṇṭhas'

301. At that time, Nigaṇṭha, son of Nāṭa, had just passed away at Pāvā. Because of his death, his disciples were split into two parties; they were argumentative, quarrelsome, discordant and were bickering at one another with piercing words: "You do not know the Doctrine and the Discipline. I know this Doctrine and Discipline. How can you ever know this Doctrine and Discipline? Your practice is wrong. My practice is right. My speech is coherent and sensible. Your speech is not coherent and not sensible. What you should say first, you say last; and what you should say last, you say first. What you have long practised to say has been upset now. I have exposed the fault in your doctrine. You stand rebuked. Try to escape from this censure or explain it if you can".

It seemed that those disciples of Nigaṇṭha Nātaputta were trying to kill one another.

Just as one gets wearied of, is displeased with, and has no more respect for a teaching which is not well taught, not well imparted, not conducive to attainment of the Path and Fruition, not to eradication of defilements, which is taught by one who is not perfectly self-enlightened and which has lost its mainstay, and is devoid of any refuge (essential support), even so, Nigaṇṭha Nātaputta's white-robed lay followers became wearied of displeased with, and have lost respect for Nigaṇṭha Nātaputta.

302. Then, the Venerable Sāriputta addressed the bhikkhus thus: 'Friends, Nigantha, son of Nāta, had just passed away at Pāvā. Because of his death his disciples were split into two parties ...p... they have lost their mainstay and are devoid of any refuge.

"Friends, it always happens thus with the teaching which, as said above, is not well taught, not well imparted, not conducive to the attainment of the Path and Fruition, nor to eradication of defilements being taught by one who is not Perfectly Self-Enlightened."

'But Friends, there is the Dhamma by our Bhagavā which is well taught, well imparted, conducive to the attainment of the Path and Fruition, and to eradication of defilements, being taught by one who is Perfectly Self-Enlightened'.

'This Dhamma should be recited by you all in concord and without dissension. If you recite thus, the Teaching would be enduring, would last long. This long lasting of the Teaching will be for the welfare and happiness of many, for the sake of the world, and for the benefit, welfare and happiness of devas and men.'

'Friends, what is the dhamma which is well taught and well imparted by our Bhagavā, which is conducive to attainment of the Path and Fruition, and to eradication of defilements, being taught by one who is Perfectly Self-Enlightened?

What is this dhamma which should be recited by you all in concord and without dissension? What is this dhamma by recitation, which the Teaching will endure and last long for the welfare and happiness of many, for the sake of the world, for the benefit, welfare and happiness of devas and men?

The Group of One

303. Friends, there is this single dhamma well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy and who is perfectly Self-Enlightened.

This dhamma should be recited by you all in concord and without dissension. If you recite thus, the Teaching would

be enduring, would last long. This long lasting of the Teaching will be for the welfare and happiness of many, for the sake of the world, and for the benefit welfare and happiness of devas and men.

And what is this single dhamma?

All beings¹ subsist on nutriment (āhāra)². All beings subsist on volitional activities, saṅkhāras³. Friends, this is the single dhamma well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, and who is Perfectly Self-Enlightened. This dhamma should be recited by you all in concord and without dissension. If you all recite, the Teaching would be enduring, would last long. This long lasting of the Teaching will be for the welfare and happiness of many, for the sake of the world, and for the benefit, welfare and happiness of devas and men.

1. All beings: sabbe sattā; this may be enumerated as follows:
 - (i) beings belonging to the sensuous existence (kāma bhava)
 - (ii) beings belonging to the fine material existence (rūpa bhava)
 - (iii) beings belonging to the non-material existence (arūpa bhava).
2. All beings subsist on nutriment: āhārasaṅgīti; the term āhāra is used here comprehensively. It consists of;
 - (i) kabalikāra āhāra; bodily nutriment, usual daily food either gross, solid, fine or soft.
 - (ii) phassa āhāra: nutriment of contact.
 - (iii) manosañcetanā āhāra; nutriment of volition
 - (iv) viññāṇa āhāra: nutriment of consciousness.

Regarding these 3 types of beings and 4 kinds of nutriment

 - (a) the 4 kinds of nutriment prevail in the sensuous world
 - (b) in the Fine material and Non-material worlds, excepting the asannasatta brahmas, kabalikāra āhāra does not prevail, only three other kinds of nutriment prevail.
 - (c) as regards the asaṅṇasatta brahmās, jhāna itself is said to be their nutriment.
3. Formative conditions: Saṅkhāras: Conditioning factors that shape the destiny of beings.

“The Groups of Twos”

304. Friends, there are the two dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy and who is Perfectly Self-Enlightened.

These two dhammas should be recited by you all in concord and without dissension. If you recite thus, the Teaching would be enduring, would last long. This long lasting of the Teaching will be for the welfare and happiness of many, for the sake of the world, and for the benefit, welfare and happiness of devas and men.

And what are the two dhammas?

1. Mental phenomena and physical phenomena (nāma and rūpa)¹.
2. Ignorance and craving for existence² (avijjā and bhava taṇhā).
3. Wrong view that existence is eternal and wrong view that there is extinction of existence. (bhavadiṭṭhi and vibhavadiṭṭhi).
4. Not being ashamed to do evil and not being afraid to do evil (ahirika and anottappa).
5. Being ashamed to do evil and being afraid to do evil (hiri and ottappa).

1. **Nāma and Rūpa.** Nāma: The four aggregates of vedanā, sañña, saṅkhāra and viññāṇa, together with Nibbāna are termed nāma.

- (i) they have the characteristic nature of each bearing its own name.
- (ii) the four aggregates have the nature of inclining to wards an object.

- (iii) the four aggregates together with Nibbāna have the nature of causing inclination towards an object. The four aggregates cause one another to incline towards an object. Nibbāna causes the blameless dhammas to incline towards it. That is why the four aggregates and Nibbāna are termed Nāma.

Rūpa: the four primary elements and corporeality dependant on them are termed rūpa. They have the nature of changing when subjected to opposite states and conditions such as heat and cold. Because of their changeableness they are termed rūpa.

2. **Avijjā, ignorance;** lack of comprehension of the Four Ariya Truths. Bhava taṇhā; (Dhammasaṅgīhī (dhs) 390)
See FN to para 400. Mahāsātipathāṇa sutta.

6. Not being amenable to admonition and having evil companionship (dovacassatā and pāpamiṭṭatā).
7. Being amenable to admonition and good companionship (sōvacassatā and kalyāṇamiṭṭatā).
8. Proficiency in matters pertaining to breach of the Disciplinary Rules of the Saṃgha and proficiency in absolution of offences under the disciplinary Rules of the Saṃgha, (āpatti kusalatā and āpatti vuṭṭhāna kusalatā).
9. Proficiency in sustained absorption in jhāna and proficiency in arising from sustained absorption in jhāna (samāpaṭṭi kusalatā and samāpaṭṭivuṭṭhāna kusalatā).
10. Proficiency in the elements and proficiency in the contemplation of the nature of the elements. (dhātu kusalatā and manasikāra kusalatā).
11. Proficiency in the sense bases and proficiency in the theory of cause and effect. (āyatana kusalatā and paticcasamupāda kusalatā).
12. Proficiency in knowing the cause and proficiency in knowing what is not the cause. (tṭhānakusalatā and aṭṭhānakusalatā).
13. Uprightness and bashfulness (ajjava and lijjava).
14. Forbearance and virtuousness (khanti and sōracca).
15. Amiability in speech and courteous welcome (sākhalyan and paṭisaṇṭhāra).
16. Harmlessness and purity of mind (avihiṃsa and sōceyyaṃ)¹.
17. Unmindfulness and lack of clear comprehension (muṭṭhassacca and asampajañña).
18. Mindfulness and clear comprehension (sati and sampajañña).
19. Not guarding the door of sense faculties and immoderation in eating (indriyesu aguttadvāratā and bhojane amattaññutā).
20. Guarding the door of sense-faculties and moderation in eating (indriyesu guttadvāratā and bhojane mattaññutā).

1. Avihimīsā: it means karuṇā, compassion. Sōceyyaṃ: it means mettā

21. Power of reflective knowledge and power of mental cultivation (paṭisankhānabala and bhāvanābala).
22. Power of mindfulness and power of concentration (satibala and samadhibala).
23. Tranquillity of mind and Insight (samāṭha and vipassanā).
24. Sign of tranquillity and sign of endeavour (samāṭhanimitta and paggaha nimiṭṭa).
25. Endeavour and non-destruction (paggaha and avikkhepa).
26. Breach of morality and breach of right view (sīlavipatti and diṭṭhivipatti).
27. Being endowed with morality and being endowed with the right view (sīlasampadā and diṭṭhisampadā).
28. Purity of morality and purity of view (sīlavisuddhi and diṭṭhivisuddhi).
29. Purity of view and endeavour befitting purity of view. (diṭṭhivisuddhi and yathādiṭṭhissa padhānam).¹
30. Emotional religious awakening and endeavour appropriate to the emotional religious awakening² (saṁvega and saṁveggassa yonisō padhānam).
31. Insatiability in doing meritorious deeds and relentlessness in endeavour (asaṅtuṭṭhitā and padhānasamim appativānitā).
32. wisdom and liberation (vijjā and vimuṭṭi).
33. Knowledge causing cessation of defilement and awareness of complete extinction of defilements³ (khayeñāṇam and anuppādeñāṇam).

Friends, these are the two dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy,

1. Diṭṭhivisuddhi means insight knowledge and Yathādiṭṭhissa padhānam means viriya associated with insight knowledge.
2. Saṁvega means insight knowledge and yonisō padhanam means viriya.
3. Khayeñāṇam means path knowledge, with which an ariya is endowed. Anuppādeñāṇam means the fruits of the path with which an Ariya person is endowed.

who is Perfectly Self-Enlightened. These two dhammas should be recited by you all in concord and without dissension. If you recite thus, the Teaching would be enduring, would last long. This long lasting of the Teaching would be for the welfare of many and for the happiness of many, for the sake of the world and for the benefit, welfare and happiness of devas and men.

The Groups of Threes

305. Friends, there are the three dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy and who is Perfectly Self Enlightened. These three dhammas should be recited by you all in concord and without dissension ...p... for the welfare, benefit and happiness of devas and men.

What are the three?

1. Three roots of demeritoriousness: greed, the root of demeritoriousness; hatred, the root of demeritoriousness; bewilderment, the root of demeritoriousness.
2. Three roots of meritoriousness: namely, absence of greed, the root of meritoriousness; absence of hatred, the root of meritoriousness; absence of bewilderment, the root of meritoriousness.
3. Three kinds of misconduct: physical misconduct, verbal misconduct and mental misconduct.
4. Three kinds of good conduct: physical good conduct, verbal good conduct, mental good conduct.
5. Three kinds of demeritorious thought, sensual thought; destructive thought, harmful thought.
6. Three kinds of meritorious thought; thought of renunciation, non-destructive thought, non-harmful thought.
7. Three kinds of demeritorious thinking: sensual thinking, destructive thinking and harmful thinking.
8. Three kinds of meritorious thinking; viz., thinking of renunciation, non-destructive thinking, non-harmful thinking.
9. Three kinds of demeritorious perception: viz., sensual perception, destructive perception and harmful perception.

10. Three kinds of meritorious perception; viz., perception of renunciation, non-destructive perception, non-harmful perception.
11. Three demeritorious elements; viz., the element associated with sense desire, the element associated with ill will, the element associated with harmfulness.
12. Three meritorious elements: viz., the element associated with renunciation (nekhama), the element associated with non-destructiveness, the element associated with non-harmfulness.
13. The other three elements: viz., kāma dhātu, rūpa dhātu, arūpa dhātu.¹
14. The other three elements: viz., rūpa dhātu, arūpa dhātu and nirodha dhātu (i.e. Nibbāna).
15. The other three elements: viz., the inferior element, the middling element, the sublime element.²
16. Three kinds of cravings: viz., craving for sensuous pleasures, craving for existence, craving for non-existence.
17. The other three kinds of cravings, craving for sensuous pleasures, craving for fine-material existence, craving for non-material existence.
18. The other three kinds of craving: craving for fine material existence, craving for non-material existence, and craving for extinction of existence (i.e. uccheda diṭṭhi).
19. Three kinds of fetters: viz., wrong view concerning the five khandhas, wrong view concerning morality and practices.

1. kāma dhātu; the eleven sensuous planes of existence, namely the four nether regions of apāya, the human world and the six deva worlds.
Rūpa dhātu: the sixteen rūpa brahmā planes (fine material sphere).
Arūpa dhātu: the four arūpa brahmā planes (non-material sphere).
2. The inferior element, hina dhātu: the twelve types of demeritorious consciousness. The middling element, majjhima dhātu: all kama, rūpa, arūpa dhammas excluding the twelve types of demeritorious consciousness. Sublime element, paṇīta dhātu: the nine lokuttara dhammas.

20. Three kinds of moral intoxicants: the hankering after sensual pleasures and sensuous realms, the hankering after (better) existence, the ignorance of the four Ariya Truths.
21. Three kinds of existence: viz., existence in the sensuous planes, existence in the fine material planes, existence in the non-material planes.
22. Three kinds of quests: quest for sensuous pleasures, quest for renewed existences, quest for wrong practices by Tīthiyas.
23. Three kinds of conceit: conceit expressed as 'I am better', conceit expressed as 'I am equal', conceit expressed as 'I am inferior'.
24. Three periods of time: viz., the past, the present and the future.
25. Three kinds of division: viz., the division of bodily entity, the division of the origin of bodily entity, the division of cessation of bodily entity.
26. Three kinds of sensation: viz., pleasant sensation, unpleasant sensation, neither-pleasant-nor-unpleasant sensation.
27. Three kinds of suffering: plain suffering, suffering as conditioned state, suffering caused by change.
28. Three kinds of accumulation, viz., accumulation of deeds of wrong nature which unfailingly bring about results. (immediately after death), accumulation of deeds of right nature which unfailingly bring about results (immediately after death), accumulation of deeds which do not unfailingly bring about results (immediately after death) or immediately after the arising of those deeds).
29. Three kinds of darkness: viz., one has doubt, uncertainty, perplexity and lack of clarity concerning the past; one has doubt, uncertainty, perplexity, lack of clarity concerning the future; one has doubt, uncertainty, perplexity and lack of clarity concerning the present.

30. Three modes of conduct over which the Tathāgata needs no particular guarding. The Tathāgata, friends, is pure in physical action. There is no physical misdeed concerning which the Tathāgata has to take care lest others should come to know of it. The Tathāgata, friends, is pure in verbal action. There is no verbal misdeed concerning which the Tathāgata has to take care lest others should come to know of it; the Tathāgata, friends, is pure in mental action. There is no mental misdeed concerning which the Tathāgata has to take care lest others should come to know of it.
31. Three kinds of impediment: the impediment of attachment, the impediment of hatred and the impediment of bewilderment.
32. Three kinds of fire; viz., the fire of attachment, the fire of hatred and the fire of bewilderment.¹
33. The other three fires: fire arising out of disrespect to the parents; fire arising out of disloyalty to the head of household; fire arising out of disregard for the Samaṇas who come for alms.
34. Three classifications of corporeality: corporeality which is visible and which arises with impingement, corporeality which is not visible but which arises with impingement, corporeality which is not visible and which arises without impingement.²

1. Attachment, hatred and bewilderment are termed fires because they burn up beings who are afflicted with them. There is the story of a young bhikkhunī who, on seeing a sculpted male figure decorating the door of the place of worship, develops fierce attachment which burns her to death. Manōpadosika devas burn themselves up to death through hatred. Khiddāpadosika devas are consumed by fires of bewilderment, which make them forget to take food at proper times. (the Commentary).

2. (i) Visible object which can be seen and which impinges on eye-sensitivity.

(ii) Eye-sensitivity, ear sensitivity, nose sensitivity, tongue sensitivity, body sensitivity, sound, odour, taste and tangible object which comprises the elements of extension, of heat and of motion.

(iii) The remaining sixteen subtle materiality, sukhuma rūpa.

35. Three forms of Volitional Activities; volitional activity producing good resultant effects; volitional activity producing bad resultant effects; volitional activity producing unshakeable resultant effects.¹
36. Three types of individuals: an Ariya who is still training himself for Arahatsip, an Ariya who has completed training himself and has attained Arahatsip, one who is neither undergoing training nor has become accomplished.²
37. Three classifications of elders; seniority by virtue of age; seniority by virtue of knowledge of the dhamma;³ seniority by virtue of being conventionally called an elder.
38. Three kinds of meritorious deeds which should be performed and which are productive of beneficial results; alms giving,

1. **Saṅkhāra:** volitional activities which produce resultant effects.

Kāmāvacara kusala cetanā arising by virtue of meritorious deeds such as dāna and sīla and five rūpāvacara kusala cetanā arising by virtue of practice of meditation are known as punnabhi saṅkhāra; akusala cetanā arising by virtue of demeritorious deeds is known as apuññābhi saṅkhāra.

Four arūpāvacara kusala cetanā arising by virtue of practice of meditation and which is unshakeable is known as aneñjābhi saṅkhāra.

2. **Sekha:** seven individuals, namely one who has attained Sōtāpaṭṭi Magga; one who has attained Sōtāpaṭṭi Phala; one who has attained Sakadagāmi Magga; one who has attained Sakadagāmi Phala; one who has attained Anāgāmi Magga; one who has attained Anāgāmi Phala; and one who has attained Arahaṭṭa Magga. They are undergoing training and still practising for attainment of the final goal, Arahaṭṭa Phala.

Asekha: one who has attained the Arahaṭṭa Phala, the Arahāt, who has accomplished the practice and has nothing more to train himself.

Neva Sekha Na sekha; The Common worldlings, a Puthuzana, one who is not an Ariya.

3. **Dhamma therā:** A therā who is established in any of the four attributes; viz., accomplishment in sīla, having a vast store of knowledge of the dhamma; attainment of the four jhānas; attainment of Arahatsip.

observance of moral precepts, mental cultivation.¹

39. Three causes for reproof: seeing; hearing, having suspicion.
40. Three modes of enjoyment of sense pleasures: Friends, there are beings who enjoy sense pleasures which already exist. They seek fulfilment of these desires in these sense pleasures. They are; men, some devas² and some from the miserable existences.³ This is the first mode of enjoyment of sense pleasures.

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1. Cetanā, the volition that motivates the performance of these meritorious deeds. Cetanā is of three kinds: Pubba Cetanā, the volition which precedes the performance of the meritorious deed; Munja Cetanā, the volition which is developed in the course of performing the meritorious deed; Apra Cetanā, the volition which arises with rejoicing over the meritorious deed after they have been performed. The Commentary explains that when alms giving is made by offering the alms with one's own hands it is termed Kāya Kamma, physical action; when it is offered by word of mouth, it is termed Vacī Kamma, verbal action; when one thinks of making an offering it is termed Manō Kamma, mental action. In observing Sīla and practising Bhāvanā too, the same three types of action are involved. In addition, the Commentary describes the following seven kinds of meritorious deeds which should be performed; (i) showing respect to one senior in age or qualification (apacayāna) (ii) attending on one senior in age or qualification (veyyāvacca). (iii) sharing the merit gained by own performance of good deeds (pattidāna). (iv) receiving the merit shared by others who have performed good deeds by saying, 'Well done, Well done' (pattānumodanā) (v) teaching what one has learnt of the Dhamma to others for their benefit without hoping of making any gains from it (dhammadesanā). (vi) listening to discourse on Dhamma (dhammasavana). (vii) keeping one's view straight (diṭṭhijukamma).

Of these seven, apacāya and veyyāvacca belong to the category of Sīlamaya Puññakiriyavatthu; pattidāna and pattānumodanā belong to the Dānamaya Puññakiriyavatthu; dhammadesanā and dhammasavana belong to the Bhāvanāmaya Puññakiriyavatthu. Diṭṭhijukamma belongs to all the three categories.

2. Some devas: Ekacce devas; the devas from the four deva realms of Catumaharajika, Tāvātimsa, Yāma and Tusitā .
3. Some from the miserable existences: Ekacce vinipātikā. The three realms of the animal world, peta world and asura world, of the four Apāya realms.

Friends, there are beings who enjoy sense pleasures which are created. They seek fulfilment of their desires in these sense pleasures which they created. They are Nimmānarati devas. This is the second mode of enjoyment of sense pleasures.

Friends, there are beings who enjoy sense pleasures with the objects created by others. They seek fulfilment of their desires with sense pleasure created by others. They are Paranimiṭṭavasavatti devas. This is the third mode of enjoyment of sense pleasures.

41. Three modes of enjoyment of bliss: Friends, there are beings who, having previously developed and developed the bliss of the lower states (of jhāna) enjoy the bliss (of the higher states). They are the Brahmās of the first jhāna plane. This is the first mode of enjoyment of bliss. Friends, there are beings who are soaked in jhanic bliss, who are drenched in it, permeated with it and suffused with it. Occasionally they make the joyous utterance; 'Oh how blissful, Oh how blissful'. They are the Brahmās of the Ābhassara realm. This is the second mode of enjoyment of bliss.

Friends, there are beings who are soaked in jhanic bliss, who are drenched in it, permeated with it and suffused with it. They are delighted with their blissful state, enjoying the serene happiness of mind. They are the Brahmās of Subhakiṇhā realm. This is the third mode of enjoyment of bliss.

42. Three kinds of knowledge: knowledge of one undergoing training; knowledge of one who has completed the training; that of one who is neither undergoing the training nor has completed the training.¹

1. The first one of paññā, Sekkha paññā; accompanying the four maggas and the three lower phalas. The second one of paññā, Asekkha paññā; accompanying the Arahattaphala. The third one of paññā, Nevasekkha na sekkha paññā; accompanying the mundane citta.

43. The other three kinds of knowledge: knowledge acquired by reasoning; knowledge acquired by learning; knowledge acquired by development of mental culture (bhāvanā).
44. Three weapons:¹ the weapon of learning; the weapon of solitude; the weapon of wisdom.
45. Three Faculties: the faculty of knowledge acquired by the thought, 'I shall come to realize what has not to be realized before Nibbāna; faculty of perfect knowledge of what has already been realized (in the first level of Enlightenment); the faculty of final knowledge.²
46. Three kinds of the Eye: seeing by physical eyes (i.e. eye sensitivity); by divine eyes (i.e. special apperception); seeing by the eye of wisdom.
47. Three kinds of Training: training of higher morality; training in higher concentration; training in higher knowledge.³
48. Three types of Development; developing the mindfulness of sense impressions at the five doors (kāyabhāvanā); developing the mindfulness of the mental activities (jhāna attainment)

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1. Three Weapons: just as weapons such as sword, spear, etc, can be relied upon to vanquish the foes, so also weapons of learning, solitude and wisdom can be relied upon to destroy the moral defilements. (weapon of learning is being learned in the Tipitaka; weapon of solitude is being free of defilements in mind and body by being absorbed in jhāna or phala; weapon of wisdom means both mundane and supramundane knowledge).
 2. Three Faculties: the first knowledge is paññā associated with Sotapatti Magga, the second is paññā associated with three higher magga and the three lower phalas; and the third is paññā associated with Arahattaphala (the Commentary).
 3. The five precepts and the ten precepts are regarded as ordinary morality (sīla). Fundamental precepts for bhikkhus (pāṭimokkha samvara sīla) is classified as higher morality (adhi-sīla). The eight jhānas are regarded as ordinary (citta); but the jhāna which forms the basis for development of vipassanā insight is classified as the higher concentration (adhi-citta). Kammassakata Ñāṇa, knowledge of the resultant effects of kamma is regarded as ordinary knowledge. Vipassanā Insight is classified as the higher knowledge (adhi-paññā).

(citta bhāvanā): developing the highest state of insight knowledge (Arahattaphala pañña bhavanā).

49. Three Supreme things: supreme vision (Vipassanā Insight); supreme practice (Ariya Magga); supreme emancipation (Arahataphala).
50. Three kinds of Concentration. Concentration accompanied by initial application of the mind and sustained application of the mind (first jhāna), Concentration without initial application of the mind and accompanied by sustained application of the mind (second jhāna); Concentration accompanied neither by initial application of the mind nor by sustained application of the mind (third and fourth jhāna).
51. The other three types of Concentration; Concentration associated with contemplation of non-self; Concentration associated with contemplation of impermanence (signless Concentration); Concentration associated with contemplation of dukkha.
52. Three Purities; purity of action, purity of speech, purity of thought.
53. Three kinds of Moral Perfection in the practice of a Muni¹; perfect self restraint in action, perfect self restraint in speech, perfect self restraint in thought.
54. Three kinds of Proficiency; proficiency in the knowledge of the growth of meritoriousness, proficiency in the knowledge of the decline in meritoriousness, proficiency in the knowledge of the reasons for such growth and decline.
55. Three forms of intoxication with pride: pride of health, pride of youth; pride of longevity.
56. The three dominant influences affecting one's actions: respect to one's own status and position; respect for opinion of the community; respect for the Dhamma.
57. Three topics of discourse: one may talk of the past, saying 'such things had happened in the past; one may talk of the

1. **Muni**: the sage who discerns what is beneficial in the present existence as well as what is beneficial hereafter. The austere practice that qualified one as a muni is called the practice of Mōneya.

future, saying 'such things will happen in time to come', one may talk of the present saying, 'such things are happening now in the present'.

58. Three kinds of Knowledge: knowledge of past existences; knowledge of the passing away and rebirth of beings; knowledge of the destruction of all Āsavas, moral intoxicants.

59. Three modes of abiding¹: divine abiding. Brahmā abiding. Ariya abiding.

60. The three Miracles²: the miracle of the supernormal psychic powers; the miracle of knowing other people's mind (whom to teach); the miracle of knowing what to teach.

Friends, these are the three dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self-Enlightened.

These four dhammas should be recited by you all in concord and without dissension ...p... for the welfare, benefit and happiness of devas and men.

The Groups of Fours

306. Friends, these are the four dhammas taught by the Bhagavā who knows all, who is Homage-Worthy, who is Perfectly Self-Enlightened. These four dhammas should be recited by you all in concord and without dissension ...p... for the welfare, benefit and happiness of devas and men.

What are the four?

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1. (i) Divine abiding: abiding in the eight attainments of jhāna.
(ii) Brahmā abiding: abiding in the four sublime states.
(iii) Ariyā abiding: abiding in the attainment of phala.
 2. Miracles: Iddhi pātihāriya, manifestation of supernormal feats of wonders.

Desana pātihāriya: knowing the different mental dispositions of the audience and thus knowing whom to teach the dhamma. Anusāni pātihāriya: knowing what to discourse on and what to instruct for the benefit of the audience.

The Four Methods of Steadfast Mindfulness: Friends, the bhikkhus, following the Teaching, keeps his mind steadfastly on the body (kāya), with diligence, comprehension and mindfulness, thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas).

He keeps his mind steadfastly on sensation with diligence, comprehension and mindfulness, thus keeping away covetousness and distress (which will appear if he is not mindful of the five khandhas). He keeps his mind steadfastly on the mind with diligence, comprehension and mindfulness; thus keeping away covetousness and distress. He keeps his mind steadfastly on the Dhammā¹ with diligence, comprehension and mindfulness, thus keeping away covetousness and distress. (1)

The Four Supreme Effort: Friends, the bhikkhu following this Teaching exercises his will, makes effort, exerts himself, applies and urges his mind to prevent the arising of evil dhammas that have not yet arisen; he exercises his will, makes effort, exerts himself, applies and urges his mind to abandon the evil dhammas that have arisen; he exercises his will, makes effort, exerts himself, applies and urges his mind to promote good dhammas that have not yet arisen; he exercises his will, makes effort, exerts himself, applies and urges his mind to stabilize, to preserve, to enlarge, and to bring about full development of the good dhammas that have arisen.(2)

The Four Bases of Psychic Power: Friends, the bhikkhu following this Teaching develops the basis of psychic power, endowed with determined exertion where desire is predominant; he develops the basis of psychic power endowed with determined exertion where mind is predominant; he develops the basis of psychic power endowed with determined exertion where energetic effort is predominant; he develops the basis of psychic power endowed with determined exertion where investigative knowledge is predominant.(3).

The Four Stages of Jhanic Attainments: the bhikkhu

1. The Dhammā: the five dhammas consisting of (i) five nīvaraṇas (ii) five khandhas (iii) twelve āyatanas (iv) seven bojjhaṅgas and (v) four ariya saccas.

following this Teaching, having overcome sensuous pleasures, and demeritorious factors, attains and remains in the First Jhāna accompanied by initial application, accompanied by sustained application with pīti, and sukha, born of abandonment of hindrances.

Then having got rid of vitakka, the initial application and vicāra, the sustained application, the bhikkhu attains and remains in the second jhāna, which has internal tranquillity and enhancement of one-pointedness of the mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration.

Having been detached from pīti, the bhikkhu dwells in equanimity with mindfulness and clear comprehension and experiences sukha in the body. He achieves and remains in the Third Jhāna for which the Noble Ones praise. 'He abides in sukha with equanimity and mindfulness'.

With the abandoning of pain and pleasure, with the previous abandoning of sadness and gladness, he achieves and remains in the Fourth Jhāna, which has neither pain nor pleasure but has purity of mindfulness born of equanimity.(4)

307. Four Kinds of Development of Concentration: Friends, there is the development of concentration which, if cultivated and repeatedly practised, conduces to a happy life here and now. (1)

Friends, there is the development of concentration which if, cultivated and repeatedly practised, conduces to the acquisition of the vision of knowledge. (2)

Friends, there is the development of concentration which if, cultivated and repeatedly practised, conduces to the mindfulness and clear comprehension. (3)

Friends, there is the development of concentration which if, cultivated and repeatedly practised, conduces to the extinction of āsavas. (4)

Friends, what is the development of concentration which if, cultivated and repeatedly practised, conduces to a happy life here and now? Friends, in this Teaching, a bhikkhu detached from sensual pleasures and demeritorious factors, achieves and

remains in the first jhāna which has vitakka (initial application of the mind) ...p... achieves and remains in the fourth jhāna. Friends, this is development of concentration which if, cultivated and repeatedly practised, conduces to a happy life here and now. (5-1)

Friends, what is the development of concentration which, if cultivated and repeatedly practised conduces to acquisition of the vision of knowledge? Friends, in this Teaching, a bhikkhu contemplates on the perception of light. He fixes his attention on the perception of day. He considers night as day and day as night.¹ Thus with unhampered open mind, he develops the mind which arises together with light.

Friends, this is the development of concentration which, if cultivated and repeatedly practised, conduces to the acquisition of the vision of knowledge (5-2)

Friends, what is the development of concentration which, if cultivated and repeatedly practised, conduces to mindfulness and clear comprehension? Friends, in this Teaching, a bhikkhu clearly knows the arising, the (momentary) manifestation and the cessation of sensations; clearly knows the arising, the (momentary) manifestation, and the cessation of perception; clearly knows the arising, the (momentary) manifestation, and the cessation of vitakka. Friends, this is the development of concentration which, if cultivated and repeatedly practised, conduces to the mindfulness and clear comprehension.(5-3).

Friends, what is the development of concentration which, if cultivated and repeatedly practised, conduces to the extinction of Āsavas? Friends, in this Teaching, a bhikkhu dwells in repeated contemplation of the arising and cessation of the five aggregates which are the objects of clinging, thus: 'Such is corporeality (rūpa); such is the arising of corporeality; such is the cessation of corporeality, such is sensation (vedanā), such is perception (saññā), such is volitional activities (saṅkhāra), such is consciousness (viññāṇa), such is the arising of consciousness, such is the cessation of consciousness. Friends, this is the development of concentration which, if cultivated and repeatedly

1. At night he reflects on the light he has seen in the daytime; in the daytime he reflects on the light he has seen at night time. (the Commentary).

practised, conduces to the extinction of Āsavas.(5-4).

308. The Four Illimitables (Appamāññā). Friends, in this Teaching a bhikkhu abides with a mind (filled) with goodwill (mettā), that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere above, below and across, he abides with a mind (filled) with goodwill that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable, and without malice.

He abides with a mind (filled) with Compassion (karuṇā) ...p... with Sympathetic Joy (muditā) ...p... with Equanimity (upekkhā) that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter; in the same manner, identifying himself with all beings everywhere, above, below, and across, he abides with a mind (filled) with equanimity that extends to all beings in the world, and that is extensive, lofty, measureless, peaceable and without malice. (6)

The Four Jhāna of the non-material sphere (aruppa): Friends, in this Teaching, a bhikkhu concentrates on the concept (space is infinite) and achieves and remains in the Ākāsañcāyatana jhāna where all forms of rūpasaññā¹ have been completely transcended, all forms of paṭighasaññā² have vanished, and all forms of nānattasaññā³ are not paid attention to.

Completely passing beyond the Ākāsañcāyatana jhāna, he concentrates that 'Consciousness is infinite' and achieves and remains in the viññāṇañcāyatana jhāna.

Completely passing beyond the viññāṇañcāyatana jhāna, he concentrates on the concept 'nothing is there' and achieves and remains in the ākiñcaññāyatana jhāna.

Completely passing beyond the ākāsañcāyatana jhāna,

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1. rūpasaññā: saññā associated with rūpa jhānas (concentration meditation on a corporeal object).
 2. paṭighasaññā: saññā that occurs on contact of the five senses with their objects, also called pañcaviññāṇa, or mind, conscious of the work of the five senses.
 3. nānattasaññā: all forms of saññā that take place in the kāmāvacara sphere, except paṭighasaññā.

he concentrates on ‘Consciousness is infinite’ and achieves and remains in the Viññāṇañcāyatana jhāna.

Completely passing beyond the Viññāṇañcāyatana jhāna, he concentrates on the concept ‘Nothing is there’ and achieves and remains in the ākiñcaññāyatana jhāna.

Completely passing beyond the ākiñcaññāyatana jhāna. (7)

The Four Kinds of Support

Friends, in this Teaching, a bhikkhu reflecting wisely, makes use of certain things¹; Reflecting wisely, shows forbearance for certain things²; reflecting wisely, avoids certain things³; reflecting wisely, rejects certain things⁴. (8)

309. Four kinds of Noble Lineages.

Friends, in this Teaching, a bhikkhu is content with any kind of robe; he also speaks in praise of such contentment. He does not try to acquire robes in an improper way. When he does not get robes; he does not long for any, if he gets them he is not attached to them, is not infatuated with them, nor does he cling to them; seeing the faults in robes and being skilled in the path of deliverance from suffering, he just makes use of them. He does not exalt himself because of his contentment with any kind of robe nor does he look down upon others. He is skilled in the matter of contentment with any kind of robe; he is not indolent but fully comprehending with mindfulness.

Friends, such a bhikkhu is said to be one well-established in this foremost Noble Lineage as handed down from ancient times. (9-1).

And again friends, a bhikkhu is content with any kind of alms-food; he also speaks in praise of such contentment. He does not try to acquire alms-food in an improper way. When he

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1. The four material requisites i.e. food, dwelling, robes, medicine and medicinal requisites.
 2. He should endure heat, cold, hunger, thirst etc.
 3. things he should avoid; wild animals and improper places
 4. he should reject sensual thoughts, malicious thoughts and thoughts of injuring another.

does not get alms-food; he does not long for any; if he gets it, he is not attached to it; is not infatuated with it nor does he cling to it; seeing the faults in alms-food and being skilled in the path of deliverance from suffering, he just makes use of it. He does not exalt himself because of his contentment with any kind of alms-food, nor does he look down upon others. He is skilled in the matter of contentment with any kind of alms-food; he is not indolent but fully comprehending with mindfulness.

Friends, such a bhikkhu is said to be one well-established in this foremost Noble Lineage as handed down from ancient times. (9-2)

And again, friends, a bhikkhu is content with any kind of monastic dwelling; he also speaks in praise of such contentment. He does not try to acquire monastic dwelling in an improper way. When he does not get monastic dwelling; he does not long for any; if he gets it, he is not attached to it, is not infatuated with it nor does he cling to it. Seeing the faults the monastic dwelling and being skilled in the path of deliverance from suffering, he just makes use of it. He does not exalt himself because of his contentment with any kind of monastic dwelling, nor does he look down upon others. He is skilled in the matter of contentment with any kind of monastic dwelling; he is not indolent but fully comprehending with mindfulness.

Friends, such a bhikkhu is said to be one well established in this foremost Noble Lineage as handed down from ancient times. (9-3).

And again, friends, a bhikkhu finds happiness in abandonment (of defilements) and he delights in it; he finds happiness in development (of meritorious mental states) and he delights in it. For finding happiness in abandonment and delighting in it, for finding happiness in the development and delighting in it, he does not exalt himself nor does he look down upon others.

He is skilled in finding happiness and delighting in abandonment and development; he is not indolent, but fully comprehending with mindfulness.

Friends, such a bhikkhu is said to be one well established

in this foremost Noble Lineage as handed down from ancient times. (9-4)

310. Four kinds of Energetic Effort: Energetic effort that is aroused in one to restrain faculties such as eye, etc; Energetic effort that is aroused to thoughts such as sensuous desires; energetic effort that is aroused to develop meditation; Energetic effort that is aroused to safeguard the signs of concentration.

Friends, what is the Energetic Effort in the restraint of the faculties?

In this Teaching, friends, whenever a bhikkhu sees a visible object with the eye, he does not take in its characteristics (such as male or female), nor its secondary details (such as features, expressions, gestures). If the faculty of sight is left unguarded, such evil and demeritorious dhamma as covetousness and dissatisfaction stemming from that would overpower him as he fails to control his senses. So, he sets himself to take the task of guarding his faculty of sight, keeps watch on it, and gains control over it.

Whenever he hears a sound with the ear ... whenever he smells an odour with the nose ... whenever he tastes a flavour with the tongue ... whenever he touches a tangible object with the body ...

Whenever he cognizes a mind-object with the mind, he does not take in its characteristics (such as male or female), nor its secondary details (such as features, expressions, gestures). If the faculty of mind is left unguarded, such evil and demeritorious factors as covetousness and dissatisfaction stemming from it would overpower him as he fails to control his senses. So he sets himself to the task of guarding his faculty of mind, keeps watch on it, and gains control over it.

Friends, this is said to be the energetic effort in the restraint of the faculties. (10-1).

Friends, what is the Energetic Effort in abandonment? In this Teaching friends, a bhikkhu does not tolerate, but forsakes, rejects, gets rid of, and prevents the recurrence in him of the

arisen *kāmavitakka*, sensuous thoughts; ...p... the arisen *byāpādavitaṅka*, thoughts of malice; ...p... the arisen *vihiṃsāvitakka*, thoughts of injuring another; does not tolerate, but forsakes, rejects, gets rid of, and prevents the recurrence in him, of whatever evil and demeritorious factors that have arisen in him.

Friends, this is said to be the Energetic Effort in the abandonment of thoughts of sensuous desire. (10-2).

Friends, what is the Energetic Effort in the development of meditation? In this Teaching friends, a *bhikkhu* develops the enlightenment factor of mindfulness (*sati saṃbojjhaṅga*) that is directed to detachment (*viveka*) from defilements, freedom from attachment (*virāga*), cessation (*nirodha*) of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of *Nibbāna* (*vosagga pariṇāmi*); develops the enlightenment factor of investigative knowledge (*dhammavicaya saṃbojjhaṅga*)...; develops the enlightenment factor of effort (*viriya saṃbojjhaṅga*) ...; develops the enlightenment factor of delightful satisfaction (*pīti saṃbojjhaṅga*) ...; develops the enlightenment factor of serenity (*passadhi saṃbojjhaṅga*) ...; develops the enlightenment factor of concentration (*samādhi saṃbojjhaṅga*) ...; develops the enlightenment factor of Equanimity (*upekkhā saṃbojjhaṅga*) that is directed to detachment from defilements, freedom from attachment, cessation of defilements, and that promotes and develops the uprooting of defilements and speedy attainment of *Nibbāna*.

Friends, this is said to be the Energetic Effort in the development of meditation. (10-3)

Friends, what is the Energetic Effort in safeguarding the signs of concentration? Friends in this Teaching, a *bhikkhu* safeguards the sign of concentration such as the notion of a skeleton, the notion of a worm-infested corpse, the notion of a corpse discoloured with decay, the notion of a corpse cut into two in the middle, the notion of foulness of a bloated corpse.

Friends, this is said to be Energetic Effort in safeguarding the signs of concentration.(10-4)

Four Kinds of Knowledge

Knowledge of the Dhamma¹; knowledge following thereon²; knowledge of the minds of others; knowledge of conventional matters. (11). The other four kinds of knowledge: knowledge of dukkha; knowledge of the origin of dukkha; knowledge of the cessation of dukkha; knowledge of the Path leading to the cessation of dukkha. (12).

311. Four factors for attainment of Sōtāpattimagga. Association with the virtuous; listening to the Teachings of the virtuous; giving proper attention to the teachings of the virtuous; fully practising according to the Teaching. (13)

Four characteristic qualities of a Stream Winner, Sōtapanna. Friends, in this Teaching, the Ariya disciple has unshakeable perfect confidence in the Buddha (thus): 'The Bhagavā is worthy of special veneration (Araham); he truly comprehends all the dhammas by his own intellect and insight (Sammāsambuddha); he possesses penetrative knowledge and perfect course of practice of morality (Vijjācaraṇa sampanna); he speaks only what is beneficial and true (Sugata); he knows all the three lokas (lōkavidū); he is incomparable in taming those who deserve to be tamed (Anuttaro-purisa-dammasārathi); he is the Teacher of all devas and men (Satthā devamanussānaṃ); he is the Enlightened One, knowing and teaching the Four Ariya Truths (Buddha); and he is the Most Exalted (Bhagavā).'

He has unshakeable perfect confidence in the Dhamma (thus): 'The Teaching of the Bhagavā, the Dhamma, is well expounded (Svākkhāta); it is personally apperceivable (sanditṭhika); it is not delayed in its results (Akālika); it can stand investigation (Ehipassika); it is worthy of being perpetually borne in mind (Opāneyyika); and it can be realized and experienced by the wise individually (Paccattam Veditabbha Viññūhi).

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1. Knowledge of the dhamma: dhammaññāṇa: knowledge of the Four Ariya Truths. i.e. Maggañāṇa.
 2. This is the knowledge that follows Magga ñāṇa. By means of this knowledge the inference can be drawn concerning the Four Ariya Truths, of the past as well as of the future.

He has unshakeable perfect confidence in the Saṃgha (thus): 'The disciples of the Bhagavā, the Saṃgha, are endowed with right practice (Suppaṭipanna); they are endowed with straightforward uprightness (Ujuppaṭipanna); they are endowed with right conduct for the realization of Nibbāna (Ñāyappaṭipanna); they are endowed with correctness in practice, (Sāmicippaṭipanna); the disciples of the Bhagavā, the Saṃgha: consisting of eight categories or four pairs are worthy of receiving offerings, brought even from afar, (Āhuneyya); they are worthy of receiving offerings specially set aside for guests (Pāhuneyya); they are worthy of receiving offerings donated for the well being in the next existence (Dakhineyya); and are worthy of receiving obeisance with joined palms raised to the forehead (Añjalikaraṇīya). They are the incomparable fertile field for all to sow the seeds of merit (Anuttaram puñṇakkhettaṃ lokassa).'

He is endowed with morality (sīla); which leads to liberation from Craving (taṇhā); which is praised by the wise, which is untarnished (by craving and wrong view); which is conducive to concentration of the mind; which is unbroken, intact, unblemished and unspotted and which is cherished by the Ariyas (14).

The Four Fruits of being a Samaṇa: Sōtapatti Fruition; Sakadāgami Fruition; Anāgāmi Fruition; Arahatta Fruition.(15)

The Four Elements: the element of solidity; the element of cohesion; the element of heat and the element of motion.(16)

Four kinds of Nutriment: First, nutriment derived from gross or fine food; secondly, nutriment of sense contact; thirdly, nutriment of volition¹; fourthly, nutriment of consciousness. (17)

Four Areas of Consciousness. Friends, when consciousness exists, it might exist attached to corporeality. The consciousness which has corporeality as its object, which has corporeality as its abode, being nourished by craving, might grow, prosper and thrive well.

1. volition: manosañcetanā: mental concomitant associated with meritorious or demeritorious action.

Friends,attached to sensation ...

Friends, ... attached to perception ...

Friends, when consciousness exists, it might exist attached to volitional activities. The consciousness which has volitional activities as its object, which has volitional activities as its abode, being nourished by craving might grow, prosper and thrive well. (18).

Four Wrong Courses of Action. Wrong courses of action taken through favouritism; wrong course of action taken through hatred; wrong course of action taken through ignorance; wrong course of action taken through fear. (19)

Four Causes of Arising of Craving. Friends, when craving arises in a bhikkhu, it might arise because of robes. Friends, when craving arises in a bhikkhu, it might arise because of alms-food. Friends, when craving arises in a bhikkhu, it might arise because of monastic dwelling. Friends, when craving arises in a bhikkhu, it might arise because of excellent savoury delights such as oil, honey and molasses. (20).

Four modes of practice: Practice which is difficult and slow in acquisition of jhāna; practice which is difficult but swift in acquisition of jhāna; practice which is facile but slow in acquisition of jhāna; practice which is facile and swift in acquisition of jhāna. (21)

Other four modes of practice; Practice without tolerance; practice with tolerance; practice with taming (of faculties); practice which calms demeritorious thoughts, etc. (22)

Four ways leading to Dhamma; The way of non-greed; the way of non-hatred; the way of right mindfulness; the way of right concentration. (23)

Four kinds of undertaking religious practice. Friends, there is unpleasant undertaking of religious practice in the present which results in unhappiness in the future. Friends, there is the pleasant undertaking of religious practice in the present which

results in unhappiness in the future. Friends, there is the unpleasant undertaking of religious practice in the present which results in happiness in the future. Friends, there is the pleasant undertaking of religious practice in the present which results in happiness in the future. (24).

Four Aggregates of Dhamma (Dhamma-khandha): The aggregate of morality; the aggregate of concentration; the aggregate of wisdom; the aggregate of emancipation. (25)

Four Powers (Balas): Power of endeavour; power of mindfulness; power of concentration; power of wisdom. (26)

The Four Firm Foundations: The firm foundation of wisdom; the firm foundation of truth; the firm foundation of renunciation; the firm foundation of calm (through extinction of defilements). (27)

312. Four ways of answering questions: question which should be answered definitely; question which should be answered by counter question; question which should be answered by way of analysis; question to be left standing over. (28)

Four kinds of Kamma: Friends, there is black kamma which gives rise to black result; Friends, there is white kamma which gives rise to white result; Friends, there is black and white kamma which give rise to black and white results; Friends, there is neither black nor white kamma which gives rise to neither black nor white results and which leads to the extinction of kamma. (29).

Four dhammas to be realized. Former existences are to be realized by mindfulness; passing away and arising of beings are to be realised by the divine power of sight; the eight stages of release are to be realized by mental factors; extinction of āsavas (moral intoxicants) are to be realized by the Arahattaphala Ñāṇa.(30)

Four Whirlpools: whirlpool of sensual desires; whirlpool of sensual desire for renewed existence; whirlpool of wrong views; whirlpool of ignorance¹. (31).

Four Yokes: yoke of sensual desires; yoke of desire for sensual existence; yoke of wrong views; yoke of ignorance.² (32)

Four kinds of release from yoke: release from the yoke of sensual desire; release from the yoke of desire for renewed existence; release from the yoke of wrong views; release from the yoke of ignorance. (33)

Four bonds, covetousness which binds all mental phenomena (to saṁsāra); ill will which binds all mental phenomena (to saṁsāra); wrong view of the practice of morality which binds all mental phenomena (to saṁsāra) firmly holding a wrong view as 'only this is true' which binds all mental phenomena (to saṁsāra).(34)

Four kinds of Clinging: Clinging to sense desires; clinging to wrong views; clinging to wrong view regarding morality and practice; clinging to the belief in mind and matter as atta, self. (35)

1 Four whirlpools (cattāro oghā); the dhamma which causes beings to drown in the whirlpool of existences.

The four oghas are:

(1) Kāma ogha; strong attachment to the five sensual pleasures;

(2) Bhava ogha; strong attachment to rebirth in the fine material sphere or the non-material sphere or to the attainment of jhānas leading to these spheres.

(3) Diṭṭhi ogha: the wrong views (see Brahmajāla sutta, sīlakkhandha vagga, Dīgha Nikāya);

(4) Avijjā ogha: ignorance of the truth (Sagāthā vagga, samyutta, paraṃ fn1)

2 Four yokes (cattāro yoghā); The Dhammā which yoke beings to the round of existences.

Four modes of being born; being born from the womb; being born by way of an egg; being born from moisture; spontaneous manifestation as a fullgrown being. (36)

Four modes of taking conception in a mother's womb; friends, in this world a certain individual takes conception in a mother's womb unknowingly, remains in it unknowingly and leaves it unknowingly. This is the first mode of taking conception in a mother's womb. And again friends, in this world, a certain individual takes conception in a mother's womb knowingly, remains there unknowingly and leaves it unknowingly. This is the second mode of taking conception in a mother's womb. And again, friends in this world, a certain individual takes conception in a mother's womb knowingly, remains in it knowingly and leaves it unknowingly. This is the third mode of taking conception in a mother's womb. And again, friends, in this world a certain individual takes conception in a mother's womb knowingly, remains in it knowingly and leaves it knowingly. This is the fourth mode of taking conception in a mother's womb. (37)

Four ways of acquiring mind-body complex: friends, there is the acquiring of mind-body complex in which one's own volition is involved, not in other's. Friends, there is the acquiring of mind-body complex in which another's volition is involved, not one's own. Friends, there is the acquiring of mind-body complex in which both one's own as well as another's volition are involved. Friends, there is the acquiring of mind-body complex in which neither one's own nor another's volition is involved.¹ (38)

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1. (i) Khiddāpadosika devas meet death through excessive merrymaking i.e. by means of one's own volition.
 - (ii) The oxen which meet death at the hands of the butcher i.e. by means of another's volition.
 - (iii) Manopadosika devas meet death when they glare back with wrath at those who look at them with anger, i.e. by means of one's own volition as well as another's.
 - (iv) Devas beginning with the Cātumahārajika devas excluding the Khiddāpadosika and Manopadosika devas pass away at the end of their life-span, i.e. neither by means of one's own volition nor by another's.

313. Four kinds of purity of offering: Friends, there is the offering in which the donor is pure but the recipient is not.

Friends, there is the offering in which the recipient of the offering is pure but the donor is not. Friends, there is the offering in which neither the donor nor the recipient is pure. Friends, there is the offering in which the donor as well as the recipient is pure.¹ (39).

Four benevolent practices: Generosity; pleasant speech; rendering service to others; treating others as to oneself.(40)

Four modes of speech of non-ariyas; lying; slandering; speaking harshly; talking frivolously. (41)

Four modes of speech of the ariyas; abstaining from telling lies; abstaining from slandering; abstaining from using harsh speech; abstaining from frivolous talk. (42)

Other four modes of non-ariyan speech: stating to have seen that which has not been seen; stating to have heard that which has not been heard; stating to have touched that which has not been touched; stating to have known that which has not been known. (43)

Other four modes of Ariyan speech: stating not to have seen that which has not been seen; stating not to have heard that which has not been heard; stating not to have touched that which has not been touched; stating not to have known that which has not been known.(44)

Other four modes of non-Ariyan speech: stating not to have seen that which has been seen; stating not to have heard that which has been heard; stating not to have touched that which has been touched; stating not to have known that which has been known.(45)

Other four modes of non-Ariyan speech: stating not to have seen that which has been seen; stating not to have heard that which has been heard; stating not to have touched that which has been touched; stating not to have known that which has been known. (46)

1. For detailed analysis on this subject see *Dakkhiṇāvibhaṅga Sutta*. *Uparipannāsa*, *Majhimanikāya*.

314. Four kinds of individuals: Friends, in this world, a certain individual torments himself and engages in self-torment. Friends, in this world, a certain individual torments others and engages in tormenting others. Friends, in this world, a certain individual torments himself and engages in self-torment; he torments others too and engages in tormenting others. Friends, a certain individual torments neither himself nor others. He does not engage in tormenting himself or others.

Such an individual who torments neither himself nor others, who engages in tormenting neither himself nor others, lives peacefully in this very life, being void of craving; he attains happiness and abides in bliss as of a Brahmā. (47)

The other four individuals: Friends, in this world, a certain person seeks his own welfare, not the welfare of others.

Friends, in this world a certain person seeks the welfare of others, not of himself. Friends, in this world a certain person seeks neither the welfare of himself nor of others. Friends, in this world a certain person seeks the welfare of himself as well as of others. (48).

The other four individuals: (1) one is in darkness and is destined for darkness. (2) one is in darkness and is destined for light. (3) one is in light and is destined for darkness. (4) one is in light and is destined for light. (49)

The other four individuals: the samāṇa who has unshakeable perfect confidence; the samāṇa who is like the paduma lotus; the samāṇa who is like the puṇḍarika lotus; the samāṇa who is like the most refined among the samaṇas¹. (50)

1. (a) The samāṇa who has unshakeable perfect confidence means sotāpanna; (b) the samāṇa who is likened to Paduma lotus means a Sakadāgāmi in whom the two defilements viz., attachment and hatred are weakened. (c) the samāṇa who is likened to Puṇḍarika lotus means an Anāgāmi in whom there is no more attachment and hatred. (d) the most refined samāṇa is an Arahat in whom all defilements are eradicated.

Friends, these are the three dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These four dhammas should be recited by all in concord and without dissension ...p... will be for the benefit, welfare and happiness of devas and men.

End of the First Portion for Recitation.

The Groups of Fives

315. Friends, there are the five dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self-Enlightened. These five dhammas should be recited by you all ...p... for the welfare, benefit and happiness of devas and men. What are the five?

The Five Aggregates: the aggregate of Corporeality; the aggregate of Sensation; the aggregate of Perception; the aggregate of Volitional Activities; the aggregate of Consciousness.⁽¹⁾

The five aggregates which are the objects of clinging; the aggregate of Corporeality which is the object of clinging; the aggregate of Sensation which is the object of clinging; the object of Perception which is the object of clinging; the aggregate of Volitional Activities which is the object of clinging; the aggregate of Consciousness which is the object of clinging.¹⁽²⁾

The five strands of sense pleasures: the five kinds of sense-objects; they are visible object cognizable by eye consciousness, desirable, delightful, pleasing; alluring, accompanied by mental attachment and enticing, sound cognizable by ear consciousness... smell cognizable by nose consciousness... taste cognizable by tongue consciousness...physical contact cognizable

1. **Five aggregates of clinging:** Upādānakkhandha. The object of attachment with craving and wrong view. When only khandhā is mentioned it means the five aggregates made up of 20 types of rūpa and all the mundane and supramundane types of consciousness together with their mental concomitants. But supramundane consciousness and mental concomitants are not the objects of attachment with craving and wrong view. Hence upādānakkhandha means the five aggregates made up of 28 types of rūpa and the mundane types of consciousness and the mental concomitants.

by body consciousness, desirable delightful, alluring accompanied by sensual attachment and enticing.(3)

The five destinations: the realm of continuous suffering, Niraya; the animal world; the peta world; the human world; the world of devas. (4)

The five kinds of meanness and stinginess; macchariya; meanness and stinginess regarding dwelling place; meanness and stinginess regarding relatives; meanness and stinginess regarding one's gain; meanness and stinginess regarding one's good looks and reputation; meanness and stinginess regarding one's knowledge of the dhamma.¹

The five hindrances²: the hindrance of sense desire; the hindrance of ill will; the hindrance of sloth and torpor; the hindrance of restlessness and worry; the hindrance of uncertainty. (5)

Five Fetters leading to the lower realms; wrong view of illusion of self; uncertainty; wrong view regarding morality and practice; sense desire; ill will. (7)

Five fetters leading to the higher realm: craving for fine material existence (rūparāga); craving for non material existence (arūpa rāga); conceit; restlessness; ignorance. (8)

The five factors of Training: abstaining from taking the life; abstaining from taking what is not given; abstaining from sexual misconduct; abstaining from telling lies; abstaining from taking intoxicants. (9)

316. The five impossibilities; Friends, it is impossible for the bhikkhu freed from āsavas to take life intentionally; it is

1. Selfishness to share the knowledge of the dhamma acquired by one.
2. Five hindrances: pañca nīvaraṇas: those which obstruct one's spiritual progress and hinder the arising of meritorious thought. (a) sense desires are eliminated by Arahatta Magga (b) ill will is eliminated by Anāgāmi Magga (c) Sloth and torpor are eliminated by Arahatta Magga (d) restlessness eliminated by Arahatta Magga; worry is eliminated by Anāgāmi Magga (e) uncertainty is eliminated by Sotāpaṭi Magga.

impossible for the bhikkhu free from āsavas to take with intention of stealing, what is not given; it is impossible for the bhikkhu free from the āsavas to indulge in a sexual act; it is impossible for the bhikkhu free from āsavas to tell lies deliberately; it is impossible for the bhikkhu free from āsavas to store up objects of sensual enjoyment and make use of them as in the past when he was a lay man.(10)

Five kinds of loss: loss of relatives; loss of wealth; loss of health; loss of morality; loss of right views. Friends, it is not due to loss of relatives; loss of wealth or loss of health that beings are reborn in miserable existences (apāya); wretched destinations (duggati); states of ruin (vinipāta); realms of continuous suffering (niraya), after death and dissolution of their bodies.

Friends, it is due to loss of morality or loss of right view that beings are reborn in miserable existences, wretched destinations, states of ruin, realms of continuous suffering after death and dissolution of their bodies. (11)

Five kinds of Good Fortune: good fortune of having relatives; good fortune of possessing wealth; good fortune of having sound health; good fortune of being endowed with morality; good fortune of having right view.

Friends, it is not due to good fortune of having relatives; good fortune of possessing wealth or good fortune of having sound health that beings are reborn in a good destination, the happy world of the devas after death and dissolution of their bodies.

Friends, it is due to good fortune of being endowed with morality or good fortune of having right view that beings are reborn in a good destination the happy world of the devas after death and dissolution of their bodies. (12)

Five disadvantages due to lack of morality in an immoral person: In this world, friends, an immoral person lacking morality encounters through heedlessness great loss of wealth. This is the first disadvantage befalling the immoral person who lacks morality.

And again, friends, the ill repute of an immoral person lacking morality spreads far and wide. This is the second disadvantage befalling an immoral person who lacks morality.

And again, friends, when an immoral person lacking morality goes into any kind of society, whether it be the society of the ruling class or of brahmins, or of well-to-do people, or of recluses, he does so with timidity and troubled demeanour. This is the third disadvantage of an immoral person who lacks morality.

And again, friends, an immoral person lacking morality dies in bewilderment. This is the fourth disadvantage of an immoral person.

And again, friends, an immoral person, after death and dissolution of the body, is reborn in miserable existences, wretched destinations, states of ruin and realms of continuous suffering.(13)

This is the fifth disadvantage of an immoral person.

Five advantages that accrue to a moral person for being accomplished in morality. In this world, friends, a moral person endowed with morality, through heedfulness, gains a great mass of wealth. This is the first advantage that accrues to a moral person for being accomplished in morality.

And again, friends, the good reputation of a moral person endowed with morality spreads far and wide. This is the second advantage that accrues to a moral person for being accomplished in morality.

And again, friends, a moral person endowed with morality can go into any kind of society, whether it be the society of the ruling class or of brāhmins, or of well to do people, or of recluses, with confidence and untroubled demeanour. This is the third advantage that accrues to moral person for being accomplished in morality.

And again, friends, a moral person endowed with morality dies without any bewilderment. This is the fourth advantage that accrues to a moral person for being accomplished in morality.

And again friends, a moral person endowed with morality, after death and dissolution of the body, is reborn in a good destination the happy world of the devas. This is the fifth advantage that accrue to a moral person for being accomplished in morality (14).

Friends, the reproving bhikkhu who wants to rebuke another bhikkhu should do so only after having established in himself five factors. (thus):

- I shall speak at the appropriate time, and not at an untimely moment.
- I shall speak with facts and not without facts.
- I shall speak in gentle words and not in harsh words.
- I shall speak in beneficial words and not in unbeneficial words.
- I shall speak with a mind filled with goodwill and not with hatred.

Friends, the reproving bhikkhu who wants to rebuke another bhikkhu should do so only after having established in himself these five factors. (15).

317. Five qualities required of one striving in the practice of meditation. In this Teaching, friends, a bhikkhu has faith, fully believing in the fact of the perfect Enlightenment of the Tathāgata thus:

Thus indeed is the Bhagavā, who is worthy of special veneration; he truly comprehends the dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect practice of morality; he speaks only what is beneficial and true; he knows all the three lokas; he is incomparable in taming all those who deserve to be tamed; he is the teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; he is the Most Exalted.

“He is free from illness and affliction, and is endowed with the element of internal heat promoting good digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour. He is without hypocrisy or guile, acting openly and presenting himself as he truly is to be the Teacher and to the wise fellow practitioners of the life of purity”.

“He persists in determined effort and in strong perseverance to eliminate demeritorious factors and to acquire fully meritorious factors and he remains steadfastly energetic, without

ever laying down his task of striving for acquiring meritorious factors”.

“He has wisdom, being endowed with vipassanā insight which leads to discriminative discernment of the arising and the disappearance (of the five khandhas), and which is noble, which is able to penetrate destructively the mass of defilements; and which effectively leads to (Nibbāna) the end of all dukkha. (16)

318. Five Pure Abodes¹: The five Suddhāvāsa Brahmā realms, Avihā, Atappā, Sudassā, Sudassī and Akaniṭṭhā.(17)

Five classes of Anāgamīs: one who attains complete extinction of defilements within the first half of the lifespan; one who attains complete extinction of defilement after passing half of the lifespan; one who attains complete extinction of defilements without exertion; One who attains complete extinction of defilements with exertion; One who after successively passing through the lower pure abodes, reaches the highest pure abode of Akaniṭṭhā (and attains complete extinction of defilements there). (18)

319. Five mental obstructions: In this Teaching friends, a bhikkhu has doubt, uncertainty, perplexity and lack of clarity concerning the Teacher. Friends, the mind of the bhikkhu is doubtful, uncertain, perplexed and unclear concerning the Teacher, does not incline to exertion, repeated exertion, continued exertion and strenuous exertion. This lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the first mental obstruction.

And again friends, a bhikkhu has doubt, uncertainty concerning the Teaching ...p... has doubt, uncertainty concerning the Saṃgha ... has doubt uncertainty concerning the Practice of Training ... he is angry, displeased, sore at heart and fractious with (his) companions in the practice of the dhamma. The mind of the bhikkhu who is angry, displeased, sore at heart and fractious with (his) companions in the Noble Practice does not incline to exertion, repeated exertion, continued exertion, and

1. Pure abodes: Suddhāvāsā: Abodes where only Anāgamīs and Arahasts who have purified themselves of defilements can reach.

strenuous exertion. This lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the fifth mental obstruction. (19).

320. The Five Bondages of the Mind: In this Teaching friends, a bhikkhu is not free from attachment to sense pleasures from desire (for sense pleasures) from love (of sense pleasures), from thirst (for sense pleasures), from the burning pain (of sense pleasures) and from craving (for sense pleasures).

The mind of the bhikkhu who is not free from attachment, from desire, from love, from thirst, from burning pain, from craving for sense pleasures does not incline to exertion, repeated exertion, continued exertion and strenuous exertion. This lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the first bondage of the mind.

And again friends, a bhikkhu is not free from attachment to (his own) body ...p... he is not free from attachment (to external forms) ...p...

And again friends, a bhikkhu having eaten as much as he wanted till his hunger is satisfied lives ... addicted to the comforts of reclining, lying on the sides, and sleeping ...p...

And again friends, a bhikkhu takes up brahmacariya, the Noble Practice of Purity, aspiring to reach some realm of the devas, thinking 'with this observance of morality, with this practice (of austerity), with this endeavour and with this abstinence from sexual intercourse, I shall become a powerful deva or an ordinary deva'. The mind of the bhikkhu who takes up the brahmacariya, the Noble Practice of Purity, aspiring to reach some realm of deva, thinking: 'with this observance of morality, with this practice (of austerity), with this endeavour and with this abstinence of sexual intercourse, I shall become a powerful deva or an ordinary deva', does not incline to exertion, repeated exertion, continued exertion and strenuous exertion. That lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the fifth bondage of the mind. (20)

Five Faculties: faculty of the eye; faculty of the ear; faculty of the nose; faculty of the tongue; faculty of the body. (21)

The other five faculties: faculty of happiness, faculty of pain, faculty of mental pleasantness, faculty of mental distress, faculty of equanimity. (22)

The other Five Faculties: faculty of conviction, faculty of endeavour, faculty of mindfulness, faculty of concentration, faculty of wisdom. (23)

321. Five Elements which tend to release the mind from opposite factors: In this Teaching friends, when a bhikkhu dwells on sense desires, his mind does not leap forward to them, does not find satisfaction in them, does not become established in them, does not lean towards them. But when he dwells on the renunciation (of sense desires), his mind leaps forward to it, finds satisfaction in it, becomes established in it and leans towards it. This frame of mind of the bhikkhu gets well established, well developed, emerged from sense desires, well liberated and detached from them, he is free from āsavas and other destructive and burning defilements that might arise in consequence of sense desires and he does not experience that sensation. This is said to be liberation from sense desires. (24-1)

And again, friends, when a bhikkhu dwells on ill will, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he dwells on goodwill his mind leaps forward to it, This frame of mind of the bhikkhu gets well established, well developed, emerges from ill will, well liberated and detached from it. He is free from āsavas and other destructive and burning defilements that might arise in consequence of ill will and he does not experience that sensation. This is said to be liberation from ill will. (24-2)

And again, friends, when a bhikkhu dwells on corporeality, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he dwells on non-corporeality his mind leaps forward to it, finds satisfaction in it, becomes established in it and leans towards it. This frame of mind of the bhikkhu gets

well established, well developed, emerges from corporeality, well liberated and detached from it. He is free from āsavas and other destructive and burning defilements that might arise in consequence of corporeality and he does not experience that sensation. This is said to be liberation from corporeality. (24-3)

And again, friends, when a bhikkhu dwells on corporeality, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he dwells on non-corporeality, his mind leaps forward to it, finds satisfaction in it, becomes established in it, and leans towards it. This frame of mind of the bhikkhu gets well established, well developed, emerges from corporeality, well liberated and detached from it. He is free from āsavas and other destructive and burning defilements that might arise in consequence of corporeality and he does not experience that sensation. This said to be liberation from corporeality. (24-4)

And again friends, when a bhikkhu dwells on the bodily entity, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he dwells on the cessation of the bodily entity, his mind leaps forward to it, finds satisfaction in it, becomes established in it and leans towards it. This frame of mind of the bhikkhu gets well established, well developed, emerges from bodily entity, well liberated and detached from it. He is free from āsavas, and other destructive and burning defilements that might arise in consequence of the bodily entity and he does not experience that sensation. This is said to be liberation from the bodily entity. (24-5)

322. Five bases for emancipation: In this Teaching, friends, the Teacher or a respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. To the extent that the Teacher or a respectable companion in the Lower Practice teaches the dhamma to a bhikkhu, he comes to know the meaning and the text of the dhamma, there arises delight. To him who is delighted there comes satisfaction. To him who has delightful satisfaction, mental and physical body calms down. The bhikkhu whose mental and physical body calms down, experiences happiness. For him who experiences happiness, the mind becomes concentrated. This is the first base for emancipation.

And again, friends, neither the Teacher nor a respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. And yet he himself teaches the dhamma to other in detail as he has heard and learnt it ...p... and yet the bhikkhu repeatedly goes over the dhamma, reciting it in detail, as he has heard and learnt it ...p... and yet the bhikkhu applies his thought to the dhamma as he had heard and learnt it, sustains his thought on it, and contemplates on it repeatedly ...p...

And yet, he has grasped at one of the signs of concentration. He fixes his mind intently on it, observes it well, and gains a penetrative knowledge of it. Friends, to the extent that he grasped one of the signs of concentration, he fixes his mind intently on it, observes it well and gains penetrative knowledge of it, he comes to know the meaning and the text of the dhamma. To him who comes to know the meaning and the text of the dhamma there arises delight. To him who is delighted, there arises satisfaction. To him who has satisfaction, mental and physical body calms down. The bhikkhu whose mental and physical body has calmed down, experiences happiness. For him who experiences happiness, the mind becomes concentrated. This is the fifth base for emancipation. (25).

Five kinds of Perception: that leads to maturity of emancipation: perception of impermanence; perception of dukkha in impermanence; perception of non-self in dukkha; perception of abandonment; perception of non-attachment. (26)

Friends, these are the five dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These five dhammas should be recited by you all in concord ...p... would be for the benefit, welfare and happiness of devas and men.

The Groups of Sixs

323. Friends, these are the six dhammas taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These six dhammas should be recited by you all ...p... would be for the benefit, welfare and happiness of devas and men.

What are the six?

Six internal sense bases; eye base, ear base, nose base, tongue base, body base and mind base. (1)

Six external sense bases; visible object as base, sound as base, odour as base, taste as base, tangible object as base, mind-object as base. (2)

Six groups of consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. (3)

Six groups of contact: eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. (4)

Six groups of sensation that arise due to eye contact; sensation that arises due to ear contact; sensation that arises due to nose contact; sensation that arises due to tongue contact; sensation that arises due to body contact; sensation that arises due to mind contact. (5)

Six groups of perception: perception of visible objects; perception of sound; perception of odour; perception of taste; perception of tangible object; perception of mind-object. (6)

Six groups of volition: volition focussed on visible objects; volition focussed on sound; volition focussed on odour; volition focussed on taste; volition focussed on tangible object; volition focussed on mind-objects. (7)

Six groups of craving: craving for visible objects; craving for sound; craving for odour; craving for taste; craving for tangible objects; craving for mind-objects. (8)

324. Six kinds of disrespect: in this Teaching, friends, a bhikkhu remains without respect for and without deference to the Teacher; he remains without respect for and without deference to the Teaching; he remains without respect for and without deference to the Saṅgha; he remains without respect for and without deference to the Training; he remains without respect for and without deference to mindfulness; he remains without respect for and without deference to amicableness. (9).

Six kinds of respect: in this Teaching friends, a bhikkhu remains with respect for and with deference to the Teacher; he

remains with respect and with deference to the Teaching; he remains with respect for and with deference to the Saṃgha; he remains with respect for and deference to the Training; he remains with respect for and with deference to mindfulness; he remains with respect for and with deference to amicableness. (10).

Six kinds of application of the mind associated with pleasantness: on seeing a visible object with the eye; one thinks of it as a pleasant visible object; on hearing a sound with the ear ...; on smelling an odour with the nose...; on tasting a flavour with the tongue...; on touching a tangible object with the body...; on cognizing a mind object with the mind; one thinks of it as a pleasant mind-object. (11)

Six kinds of application of the mind associated with unpleasantness: on seeing a visible object with the eye, one thinks of it as an unpleasant visible object; on hearing a sound with the ear...; on smelling an odour with the nose...; on tasting flavour with the tongue...; on touching a tangible object with the body...; on cognizing a mind object with the mind, one thinks of it as an unpleasant mind-object. (12)

Six kinds of application of the mind associated with equanimity: on seeing a visible object with the eye, one thinks of it as a visible object which is neither pleasant nor unpleasant; on hearing a sound with the ear ...; on smelling an odour with the nose...; on tasting a flavour with the tongue...; on touching a tangible object with the body ...; on cognizing a mind object with the mind, one thinks of it as a mind-object which is neither pleasant nor unpleasant. (13)

Six memorable factors: In this Teaching friends, a bhikkhu shows goodwill to companions in the Noble Practice, both in their presence and in their absence. This kind of act which is memorable, which tends to love and which tends to respect, contributes to fraternity, concord, harmony and unanimity. (14-1)

And again, friends, a bhikkhu shows goodwill to companions in the Noble Practice in speech, both in their presence and in their absence. This kind of speech too, which is memorable ...p... (14-2)

And again, friends, a bhikkhu shows goodwill to companions in the Noble Practice in thought, both in their presence and in their absence. This kind of thought too, which is memorable ...p... (14-3).

And again, friends, when a bhikkhu receives offering righteously, to say the least, even the contents of his alms-bowl, he shares them with his companions in the Noble Practice, without making use of them apart from the others. This kind of act, too, which is memorable ...p... (14-4)

And again, friends, a bhikkhu remains observing the precepts, equally with his companions in the Noble Practice either in their presence and in their absence. These precepts which are unbroken, intact, unspotted, unblemished and which lead to liberation from slavery to craving, which are praised by the wise, which are not subject to craving and wrong views and which are conducive to concentration of the mind. This kind of act too, which is memorable ...p... (14-5)

And again, friends, a bhikkhu remains abiding equally with his companions in the Noble Practice, both in their presence and in their absence, in pure insight which leads to Nibbāna, and which truly leads one who acts upon it to the utter destruction of dukkha. This kind of act, too, which is memorable, which tends to love, and which tends to respect, contributes to fraternity, concord, harmony and unanimity. (14-6)

325. Six roots of contention: In this Teaching, friends, a bhikkhu gets angry and harbours grudge. Friends, that bhikkhu who gets angry and harbours grudge, remains without respect for and deference to the Teacher; he remains without respect for and deference to the Teaching too; he remains without respect and without deference to the Saṅgha too. He does not fulfil the training precepts to completion.

Friends, this bhikkhu's remaining without respect for and without deference to the teacher, abandonment of this evil root contention is accomplished; it means non-recurrence of this evil root of contention in the future.

And again, friends, a bhikkhu denigrating others is given to improper rivalry ...p... is envious and stingy ... is hypocritical

and deceitful ... is full of evil wishes and has wrong views... is infatuated with his own wrong views, holding firmly to it and is unable to abandon it easily. Friends, the bhikkhu who is infatuated with his own wrong view, holds firmly to it, being unable to abandon it, remains without respect for and without deference to the Bhagavā; without respect for and without deference to the Teaching too, without respect for and without deference to the Saṃgha too; and without fulfilling the training to completion.

Friends, this bhikkhu remaining without respect for and without deference to the Teacher, without respect for and without deference to the Teaching, without respect for and without deference to the Saṃgha, and without fulfilling the training to completion, causes contention among the Saṃgha. And this contention does not tend to welfare and happiness of the multitude. It tends to the disadvantage, harm and misery of devas and men.

Friends, if you discern such root of contention in yourself or in others, you should practise so as to prevent its arising in the future. Practising thus, abandonment of this evil root of contention is accomplished; it means non-recurrence of this evil root of contention in the future. (15)

Six Elements: the element of solidity; the element of cohesion; the element of heat; the element of motion; the element of space; the element of consciousness. (16)

326. Six Elements which tend to release the mind from opposite factors: in this Teaching friends, if a bhikkhu should say 'I have cultivated goodwill which leads to liberation of the mind, repeatedly practised it, used it as the vehicle, made it the base; maintained it, mastered it and well undertaken it; and yet there is ill will, still seizing hold of my mind', he should be told thus; 'Do not say so, friend, do not say so. Do not slander the Bhagavā by misrepresentation. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus.'

'Friend, there is no reason, there is no possibility that the mind of the bhikkhu is seized by ill will even though he has

cultivated goodwill, which leads to liberation of the mind, repeatedly practised it, used it as the vehicle, made it the base, maintained it, mastered it and well undertaken it. There is no such possibility. Indeed, friends, goodwill which leads to liberation of the mind, is the cause of release from ill will (17-1)

In this Teaching friends, if a bhikkhu should say: 'I have cultivated compassion which leads to liberation of the mind, repeatedly practised it, used it as the vehicle, made it the base, maintained it, mastered it and well undertaken it; and yet cruelty is still seizing hold of my mind,' he should be told thus: 'do not say so friend, do not say so. Do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus'.

Friend, there is no reason, no possibility that, the mind of the bhikkhu is being seized by cruelty even though he has cultivated compassion which leads to liberation of the mind, repeatedly practised it, used it as the vehicle, made it the base, maintained it, mastered it, and well undertaken it. There is no such possibility. Indeed friends, compassion which leads to liberation of the mind, is the cause of release from cruelty. (17-2)

In this Teaching, friends, if a bhikkhu should say: 'I have cultivated sympathetic joy, which leads to liberation of the mind repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it, and well undertaken it, and yet discontent is seizing hold of my mind, 'he should be told thus: 'Do not say so, friend, do not say so. Do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus'.

Friend, there is no reason, no possibility that the mind of the bhikkhu is being seized by sympathetic joy, even though he had cultivated sympathetic joy which leads to liberation of the mind, used it as a vehicle, made it the base, maintained it, mastered it and well undertaken it. There is no such possibility. Indeed friends, sympathetic joy which leads to liberation of the mind is the cause of release from discontent. (17-3)

In this Teaching friends, if a bhikkhu should say; 'I have cultivated equanimity which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base,

maintained it, mastered it, and perfectly undertaken it, and yet attachment is seizing hold of my mind,' he should be told, thus: 'Do not say so, friend, do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus'.

Friends, there is no reason, no possibility that the mind of a bhikkhu is seized by attachment even though he has cultivated equanimity which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it, and well undertaken it. There is no such possibility. Indeed friends, equanimity which leads to liberation of the mind is the cause of release from attachment. (17-4)

In this Teaching friends, if a bhikkhu should say thus; 'I have cultivated the signlessness which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it, and well undertaken it; and yet my consciousness is still following outward signs,' he should be told thus: 'Do not say so, friend, do not say so. Do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken thus'.

Friend, there is no reason no possibility that the consciousness of the bhikkhu is still following outward signs even though he has cultivated the signlessness which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it, and well undertaken it. There is no such possibility. Indeed friend, the signlessness which leads to liberation of the mind is the cause of release from all outward signs. (17-5)

In this Teaching friends, if a bhikkhu should say thus: 'I am free from the notion of "I am"; I do not hold anything as 'this is I', and yet the spike of doubt overwhelms my mind', he should be told thus; 'Do not say so, friend, do not say so. Do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly the Bhagavā would not have spoken so'.

'Friend, this is no reason, no possibility that the mind of the bhikkhu is overwhelmed by the spike of doubt even though he is free from the notion of 'I am' and does not hold anything

as 'this is I'. There is no possibility. Indeed friend, the total eradication of the conceited notion of 'I am' is the cause of release from the spike of doubt'. (17-6)

327. Six excellent Things: Excellent seeing, excellent hearing, excellent gain, excellent training, excellent services, excellent recollection. (18)

Six beneficial recollections: recollection of the Buddha, recollection of the Dhamma; recollection of the Saṅgha; recollection of morality; recollection on the virtues of devas.

328. Six kinds of consistent abiding of an Arahāt: in this Teaching friends, a bhikkhu on seeing a visible object with the eye, is neither pleased or displeased; he remains equanimous, being mindful and comprehending. On hearing a sound with the ear ...p... on cognizing a mind object with the mind, a bhikkhu is neither pleased nor displeased; he remains equanimous, being mindful and comprehending. (20)

329. Six kinds of birth: In this world friends, a certain person, being of black birth causes black dhammas to arise. In this world, friends, a certain person being of black birth causes white dhammas to arise. In this world, friends, a certain person being of black birth causes Nibbāna, which is neither black nor white to arise¹.

Friends, in this world, a certain person being born white, causes to arise white dhammas. Friends, in this world, a certain person being born white, causes to arise black dhammas. Friends, in this world a certain person being born white, causes to arise Nibbāna, which is neither black nor white. And in this world, friends, a certain person, being of white birth causes white dhammas to arise. And in this world, friends, a certain person being of white birth causes black dhammas to arise. And, in this world friends, a certain person being of white birth causes Nibbāna, which is neither black nor white, to arise. (21)

1. Black birth connotes being born into low social class; black dhamma connotes demeritorious dhamma. The opposite meaning applies to white birth and white dhammas.

Six kinds of perceptions that lead to penetrative insight; perception of impermanence; perception of dukkha in impermanence; perception of non-self in dukkha; perception of abandonment; perception of non-attachment; perception of cessation of dukkha. (22)

Friends, these are the six dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These six dhammas should be recited by you all in concord ...p... would be for the welfare, benefit and happiness of devas and men.

The Groups of Sevens

330. Friends, these are the seven dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These seven dhammas should be recited by you all in concord ...p... would be for the welfare, benefit and happiness of devas and men.

What are the seven?

Seven Treasures of the Ariya: treasure of conviction; treasure of morality; treasure of shame to do evil; treasure of fear to do evil; treasure of learning; treasure of generosity; treasure of wisdom. (1)

Seven Factors of Enlightenment: Enlightenment factor of Mindfulness; Enlightenment factor of Investigative Knowledge of the Dhamma; Enlightenment factor of Effort; Enlightenment factor of Delightful Satisfaction; Enlightenment factor of Serenity; Enlightenment factor of Concentration; Enlightenment factor of Equanimity.(2)

Seven accessories of concentration: Right View; Right Thought; Right Speech; Right Action; Right Livelihood; Right Effort; Right Mindfulness.(3)

Seven evil dhammas: in this Teaching: friends, a bhikkhu lacks conviction, has no shame to do evil, has no fear to do evil, has no learning, is indolent, lacks constant mindfulness and lacks wisdom. (4)

Seven good dhammas: in this Teaching: friends, a bhikkhu has conviction, has shame to do evil, has fear to do evil, has

much learning, has energetic effort, has constant mindfulness and has wisdom. (5).

Seven dhammas of the virtuous: In this Teaching, friends, a bhikkhu knows the text, knows the meaning, knows himself¹; knows the right measure²; knows the proper time³; knows his audience⁴; knows the individual⁵. (6)

331. Seven requirements for Arahatsip: In this Teaching friends, a bhikkhu has keen desire to take up the training and also cherishes taking up the training in the future; he has keen desire to contemplate the dhamma and also cherishes contemplating the dhamma in the future; he has keen desire to dispel craving and also cherishes dispelling craving in the future; he has keen desire to seek solitary seclusion; and also cherishes seeking solitary seclusion in the future; he has keen desire to put forth energetic effort and also cherishes putting forth effort in the future; he has keen desire to establish mindfulness and comprehension and also cherishes establishing mindfulness and comprehension in the future; he has keen desire to attain penetrative insight and also cherishes attaining penetrative insight in the future. (7)

Seven kinds of Perceptions: Perception of Impermanence; Perception of Non-self; Perception of Foulness; Perception of Fault; Perception of Abandonment; Perception of Non-attachment; Perception of Cessation of Dukkha. (8)

Seven Powers: The Power of Conviction; the power of Energy; the power of Mindfulness; the power of Concentration; the power of Wisdom; the power of Shame to do Evil; the power of Fear to do Evil. (9)

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1. knows himself regarding his own sīla, samāddhi and pañña;
 2. knows the right measure in accepting and utilizing the four requisites
 3. knows the time when to learn the Text. when to learn the meaning;
 4. knows the eight kinds of audience such as kings, brāhmins etc;
 5. knows when to associate with or whom not to.

332. Seven stations of Consciousness: Friends, there are beings with diversity of bodily form and diversity of birth linking consciousness, such as, human beings, some devas and some lower spirits. This is the first station of consciousness.

Friends, there are beings with diversity of bodily form and uniformity of birth linking-consciousness, such as, Brahmas of the first jhāna realm. This is the second station of consciousness.

Friends, there are beings with uniformity of bodily form and diversity of birth linking consciousness, such as, Brahmas of Abhassara realm. This is the third station of consciousness.

Friends, there are beings with uniformity of bodily form and uniformity of birth linking consciousness such as Brahmas of Subhakinha realm. This is the fourth station of consciousness.

Friends, there are beings who passing entirely beyond perception of rūpa, having overcome perception of sense contact, paying no attention to perception of diversity, and concentrating on the infinity of space, attain to the sphere of Infinite Space. This is the fifth station of consciousness.

Friends, there are beings who passing entirely beyond the sphere of Infinite Space, and concentrating on the infinity of consciousness, attain to the sphere of Infinite Consciousness. This is the sixth station of consciousness.

Friends, there are beings who passing entirely beyond the sphere of Infinite Consciousness and concentrating on nothingness, attain to the sphere of Nothingness. This is the seventh station of consciousness.(10)

Seven persons worthy of offerings: Ubhatobhāgavimutta, one who becomes free from defilements both by the attainment of Arūpa samāpatti and by the attainment of Arahatta fruition; Paññāvimutta, one who is liberated from defilements through Vipassanā insight only; Kāyasakkhi, one who after achieving all jhāna attainments, realizes Nibbāna; Diṭṭhippaṭṭa, one who realizes

Nibbāna without achieving jhāna attainments. Saddhāvimutta, one who is emancipated from defilements through conviction; Dhammānusari, one who attains Sotāpatti Magga with Insight Knowledge predominant in his striving; Saddhānusari, one who attains Sotāpatti Magga with conviction predominant in his striving. (11)

Seven latent tendencies: the latent tendency of attachment to sense pleasures; the latent tendency of animosity; the latent tendency of wrong view; the latent tendency of uncertainty; the latent tendency of conceit; the latent tendency of attachment to existence; the latent tendency of ignorance.(12)

Seven fetters: the fetter of fondness; the fetter of animosity; the fetter of wrong view; the fetter of uncertainty; the fetter of conceit; the fetter of attachment to existence; the fetter of ignorance. (13)

Seven ways of settling disputes: for settling disputes which have arisen from time to time, proceedings should be made by the Saṃgha in the presence of both parties; proceedings should be made on the strength of conscience of the accused bhikkhu who happens to be an Arahāt; acquittal should be made on the ground of insanity at the time of transgression to the bhikkhu, who's decision should be made according to confession of the accused; decision should be made on majority vote; declaration should be made of the accused bhikkhu as being wicked for his inconsistent statements; the act of covering up with grass should be adopted, that is, forgiving and forgetting small offences committed by contending factions.(14)

Friends, these are the seven dhammas well taught by the Bhagavā, who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These seven dhammas should be recited by you all in concord ...p... it would be for the benefit, welfare and happiness of all devas and men.

End of the Second Portion for recitation.

The Groups of Eights

333. Friends, these are the eight dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These eight dhammas should be recited by you all in concord ...p... it would be for the benefit, welfare and happiness of devas and men.

And what are the eight?

Eight kinds of wrongness: wrong view; wrong thinking; wrong speech; wrong action; wrong livelihood; wrong effort; wrong mindfulness; wrong concentration. (1)

Eight kinds of rightness: right view; right thinking; right speech; right action; right livelihood; right effort; right mindfulness; right concentration. (2)

Eight persons worthy of offerings: one who has become a Sotāpanna, a Stream-winner; one who is striving for the realization of sotapatti Fruition; a Sakadagāmi; a Once Returner; one who is striving for the realization of the Sakadagāmi phala; Anāgāmin; a Non-returner; one who is striving for the realization of the Anāgāmi phala; an Arahāt, the pure one; one who is striving for the realization of Arahatta phala. (3)

334. Eight Bases of laziness: In this Teaching friends, there is work to be done by a bhikkhu; and he thinks thus: 'there is work to be done by me, but when doing the work my body will become tired; now I will lie down'. He lies down and does not arouse energy for attaining that which has not been attained, for gaining that which has not been gained, for realizing that which has not been realized. This is the first base of laziness.

And again friends, the work has been done by the bhikkhu; and he thinks thus; I have done the work; in doing the work, my body has been tired. I will lie down. He lies down and does not put forth energy ...p... this is the second base of laziness.

And again friends, there is a journey to be made by the bhikkhu; and he thinks thus; 'There is a journey to be made by me; and in making the journey my body will become tired; I

will lie down' he lies down and does not put forth energy. This is the third base of laziness.

And again, friends, the bhikkhu has made the journey and he thinks thus: 'I have made the journey and in making the journey, my body has become tired. I will lie down'. He lies down and does not put forth energy ... This is the fourth base of laziness.

And again, friends, the bhikkhu going round a village or town for alms-food does not get sufficient food, coarse or fine, as desired; and he thinks thus: going round the village or town for alms-food, I did not get sufficient food, coarse or fine as desired; this body of mine has been tired; it is not fit for work. I will lie down'. He lies down and does not put forth energy ... this is the fifth base of laziness.

And again, friends, the bhikkhu going round the village or town for alms-food gets sufficient food, coarse or fine as desired. And he thinks thus: 'Going round village or town for alms-food, I have got sufficient food, coarse or fine as desired; this body of mine has been tired, it is not fit for work. It is like a soaked bean. I will lie down'. He lies down and does not put energy ... this is the sixth base of laziness.

And again, friends, there arises in the bhikkhu slight illness and he thinks thus: 'This slight illness has arisen in me; it would be well to lie down. I would lie down. He lies down and does not put forth energy... this is the seventh base of laziness.

And again, friends, the bhikkhu has just recovered from illness; and he thinks thus: 'I have recovered from illness, recently recovered from illness; this body of mine is weak, unfit for work. I will lie down. He lies down and does not put forth energy for attaining that which has not been attained, for gaining that which has not been gained, for realizing that which has not been realized. This is the eighth base of laziness.(4)

335. Eight bases for making effort: In this Teaching friends, there is work to be done by a bhikkhu; and he thinks thus: 'There is work to be done by me; in doing that work I will not find it easy to devote my attention to the teachings of

the Buddha. Now I will put forth energy for attaining that which has not been attained, for gaining of that which has not been gained, for realizing that which has not been realized' And he puts forth energy for attaining that which has not been attained, for gaining that which has not been gained, for realizing that which has not been realized. This is the first base for making an effort.

And again, friends, the work has been done by the bhikkhu and he thinks thus: I have done the work; in doing that work, I was unable to devote my attention to the teachings of the Buddha. Now I will put forth effort ...p... and he puts forth energy ...p... this is the second base for making an effort.

And again, friends, there is a journey to be made by the bhikkhu and he thinks thus: 'There is a journey to be made by me; and in making the journey I will not find it easy to devote my attention to the teachings of the Buddha. Now, I will put forth energy ...p... and he puts forth energy ...p... this is the third base for making an effort.

And again, friends, the bhikkhu has made the journey and he thinks thus: I have made the journey and in making the journey I was unable to devote my attention to the teachings of the Buddha. Now I will put forth energy ...p... and he puts forth energy ...p... this is the fourth base for making an effort.

And again, friends, the bhikkhu going round a village or town for alms food does not get sufficient food, coarse or fine as desired. And he thinks thus: 'Going round the village or town for alms food, I did not get sufficient food, coarse or fine as desired; this body of mine is light and is fit for work. Now, I will put forth energy ...p... and he puts forth energy ...p... this is the fifth base for making an effort. And again friends, the bhikkhu going round the village or town for alms food, gets sufficient food, coarse or fine as desired; and he thinks thus; 'Going round the village or town for alms food, I have got sufficient food, coarse or fine as desired. This body of mine is strong and fit for work. Now I will put forth energy ...p... and he puts forth energy ...p... this is the sixth base for making effort.

And again, friends, there arises in the bhikkhu a slight illness and he thinks thus; 'This slight illness has arisen in me; it is possible that it may grow worse. Now I will put forth energy ...p... and he puts forth energy ...p... this is the seventh base for making an effort.

And again, friends, the bhikkhu has recovered from illness; he has recently recovered from illness; and he thinks thus: 'I have recovered from illness; recently recovered from illness; it is possible that the illness may recur; now I will put forth energy ...p... and he arouses energy ...p... this is the eighth base for making an effort. (5)

336. Eight Bases for making an offering: One gives because the recipient has arrived. One gives because of fear. One gives thinking, 'he gives me'. One gives thinking; 'he will give me'. One gives thinking that giving is praised by the wise. One gives, thinking I cook, they do not cook. It is not right that I who cook do not give them who do not cook'. One gives thinking by making this offering, my good fame will spread; one gives in order that his mind be adorned and fully supported. (6)

337. Eight existences accruing from offering: In this world, friend, a certain person makes offerings of food, drink, clothing, vehicle, flowers, perfumes, unguents, dwelling place, bedding and lighting facilities to a Sāmaṇa or a Brahmana. In return, he wishes for that what he gives. He sees wealthy kings or nobles, wealthy brahmanas or wealthy householders endowed with and possessed of the five pleasures of the senses and enjoying them. And this thought occurs to him; 'well it would be if I were to be reborn after death and dissolution of the body, amongst the company of wealthy kings or nobles, wealthy brahmins or wealthy householders'. He fixes his mind on this wish and resolves and develops the mind. That mind of that person leans and dwells on the low existence, not on any higher existence. And that mind produces rebirth in a lower existence. I say this of men of morality only, not of the immoral. Friends, the mental aspiration of a man of morality attains fulfilment because of its purity. (7-1)

And again, friends, a certain person makes offerings of food ...p... or a brahmin. In return, he wishes for that which he gives. He has heard that, Catumaharājika devas are of long life span, of splendid appearance, and live in great happiness. 'It occurs to him; 'Well it would be if I were to be reborn after death and dissolution of the body amongst the company of Catumaharājika devas'. He fixes his mind on this wish and resolves and develops it. That mind of that person leans and dwells in a low existence, not on a higher existence. And that mind produces rebirth in the lower existence. I say this of men of morality, not of the immoral. Friends, the mental aspiration of a man of morality is fulfilled because of its purity. (7-2)

Again, friends, a certain person makes offerings of food ...p... or a brahmin. In return he wishes for it that which he gives. He has heard that, 'Tāvatisā devas ...; Yāmā devas ...; Tusitā devas...; Nimmānaratī devas...; Paranimmitavasavatī devas...; are of long life span, of splendid appearance and live in great happiness'. It occurs to him, 'Well it would be if I were to be reborn after death and dissolution of the body amongst the company of the Paranimmitavassavatī devas. He fixes the mind on this wish and resolves and develops it. That mind of that person leans and dwells on a low existence, not on a higher existence. And that mind produces rebirth in the lower existence. I say this of men of morality, not of the immoral. Friends, the mental aspiration of a man of morality is fulfilled because of its purity. (7-3)-(7-7)

And again, friends, a certain person makes offerings of food ...p... or a brahmin, in return he wishes for that which he gives. He has heard that brahmās of the brahmā realms are of long span of life, of splendid appearance and live in great happiness. It occurs to him; 'Well it would be if I were to be reborn after death and dissolution of the body amongst the company of the brahmās'. He fixes his mind on this wish and resolves and develops the mind. That mind of that person leans and dwells on a low existence, not on a higher existence. And that mind produces rebirth in the lower existence. I say this of

men of morality not of the immoral. I say this of a person who is free from attachment, not of one with attachment. Friends, the mental aspirations of a moral person attains fulfilment because of its freedom from attachment. (7-8)

Eight kinds of assemblies: assembly of nobles; assembly of brahmins; assembly of householders; assembly of recluses; assembly of the Catumaharājikā devas; assembly of the Tāvatisā devas; assembly of Mārās; assembly of the brahmās. (8)

The Eight vicissitudes of life; Gain and loss; good repute or bad repute; blame and praise; happiness and unhappiness. (9)

338. Eight ways of Mastery¹: A person concentrates on colour on his own body and on finite external forms, unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the first way of mastery. (10-1)

A person concentrates on colour on his own body and on infinite external forms, unblemished and blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the second abhibhāyatana jhāna. (10-2)

A person without concentrating on colour on his own body concentrates on finite external forms, unblemished or blemished. Thereby is aware that he knows and sees these forms with mastery over them. This is the third way of mastery (abhabhāyatana jhāna). (10-3)

A person without concentrating on colour on his own body, concentrates on infinite external forms unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the fourth way of mastery (abhibhāyatana jhāna). (10-4)

A person without concentrating on colour on his own body, concentrates on external forms that are dark blue, with a dark blue colour, dark blue hue and dark blue lustre, like the Umāpuppha flower which is dark blue, and has a dark blue

1. For footnotes and explanations see para 173 of Mahāpari Nibbāna Sutta, Mahā Vagga, Dīgha Nikāya.

colour, dark blue hue, dark blue lustre or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is dark blue, and has a dark blue colour, dark blue hue, dark blue lustre. In the same way, a person without concentrating on colour on his own body, concentrates on external forms that are dark blue, with a dark blue colour, dark blue hue, dark blue lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the fifth way of mastery. (10-5)

A person without concentrating on colour on his own body, concentrates on external kasina forms that are yellow, with a yellow colour, yellow hue, yellow lustre like the Kaṇikārapuppha flower which is yellow, and has a yellow colour, yellow hue, yellow lustre or like the fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow, and has a yellow colour, yellow hue, yellow lustre. In the same way, a person, without concentrating on colour on his body, concentrates on external forms that are yellow, with a yellow colour, yellow hue, yellow lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the sixth way of mastery. (10-6)

A person without concentrating on colour on his own body concentrates on external forms that are red, with a red colour, red hue, red lustre, like the Bandhujīvaka-puppha flower which is red, and has a red colour, red hue, red lustre or like fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, and has a red colour, red hue, red lustre. In the same way a person without concentrating on colour on his own body concentrates on external forms that are red, with a red colour, red hue, red lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the seventh way of mastery. (10-7)

A person without concentrating on colour on his own body, concentrates on external forms that are white, with a white colour, white hue, white lustre, like the morning star which is white, and has a white colour, white hue, white lustre, or like fine cloth made in Bārāṇasī with a smooth finish on both sides, which is white, and has a white colour, white hue, white lustre.

In the same way, a person without concentrating on colour on his own body concentrates on external forms that are white, with a white colour, white hue, white lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the eighth way of mastery. (10-8)

339. The eight stages of Release: having attained the rūpa jhāna by contemplating the kasina objects in one's own body, one contemplates external forms. This is the first Release. (11-1)

Not paying attention to the kasina objects in one's own body one contemplates external forms. This is the second release. (11-2)

One applies oneself to the brightness and clarity of the object of intense contemplation. This is the third release. (11-3)

By concentrating on the concept 'Space is Infinite' one achieves and remains in Ākāśañāṇcāyatana jhāna where all forms of consciousness that turn on corporeality have been completely transcended all forms of consciousness arising out of contact between the senses and their objects have vanished and other forms of consciousness, many and varied, are not paid attention to. This is the fourth release. (11-4)

By concentrating on the concept 'consciousness is infinite' one achieves and remains in the Viññāṇañcāyatana jhāna, having totally gone beyond the jhāna of the infinity of space. This is the fifth release. (11-5)

By concentrating on the concept 'Nothing is there' one achieves and remains in the Ākiñcaṇṇāyatana jhāna, having totally gone beyond the jhāna of the Infinity of Consciousness. This is the sixth release. (11-6)

Having totally gone beyond the jhāna of nothingness, one achieves and remains in the Nevasaññānāsaññāyatana jhāna, the jhāna of neither Saññā nor Non-Saññā. This is the seventh release. (11-7)

Having totally gone beyond the jhāna of neither Saññā nor Non-Saññā one achieves and remains in sustained attainments of cessation, Nirodha Samāpatti, in which all forms of consciousness cease. This is the eighth release. (11-8)

Friends, these are the eighth dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These eight dhammas should be recited by you all in concord ...p... it would be for the welfare, benefit and happiness of devas and men.

The Groups of Nines

340. Friends, these are the nine dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These nine dhammas should be recited by you all in concord ...p... it would be for the welfare, benefit and happiness of all devas and men.

What are the nine?

Nine bases of resentment: one feels resentment thus: 'He has caused disadvantage to me'; one feels resentment thus: 'He is causing disadvantage to me'; one feels resentment thus: 'He will cause disadvantage to me'.

One feels resentment thus: 'he has caused disadvantage to one whom I love and adore'; one feels resentment thus: 'He is causing disadvantage ...p... one feels resentment thus: 'he will cause disadvantage ...p... one feels resentment thus: 'he has done for the advantage of one whom I do not love and do not adore', one feels resentment thus: 'he is doing for the advantage ...p...; one feels resentment thus: 'he will do for the advantage ...p... (1)

Nine ways of dispelling resentment: one dispels resentment thus: 'he has caused disadvantage to me; in this matter what can I do'. One dispels resentment thus: 'he is causing disadvantage to me; in this matter what can I do? One dispels resentment to me; in this matter what can I do?'

One dispels resentment thus: 'he has caused disadvantage to one who I love and adore ...p... is causing the disadvantage ...p... will cause the disadvantage ...; in this matter what can I do?'

One dispels resentment thus: 'he has done for the advantage of one whom I do not love and do not adore ...p... is doing the advantage ...p... will do for the advantage ..., in this matter, what can I do?'(2)

341. Nine abodes of beings: friends, there are beings who with diversity of bodily form and diversity of birth-linking consciousness, such as human beings, some devas and some lower spirits. This is the first abode of beings. (3-1).

Friends, there are beings with diversity of bodily form and uniformity of birth-linking consciousness, such as Brahmās of the first jhāna realm. This is the second abode of beings. (3-2).

Friends, there are beings with uniformity of bodily form and diversity of birth-linking consciousness, such as Brahmās of Ābhassara realm. This is the third abode of beings. (3-3).

Friends, there are beings with uniformity of bodily form and uniformity of birth-linking consciousness, such as Brahmās of Subhakiṇha realm. This is the fourth abode of beings. (3-4).

Friends, there are beings with no perception nor sensation such as beings without perception (asaññasatta). This is the fifth abode of beings. (3-5)

Friends, there are beings who, passing entirely beyond perception of rūpa, having overcome perception of sense-contact, paying no attention to perception of diversity, and concentrating on the infinity of space, attain to the sphere of Infinite Space. This is the sixth abode of beings. (3-6).

Friends, there are beings who, passing entirely beyond the Sphere of Infinite Space, and concentrating on the Infinity of Consciousness, attain to the Sphere of Infinite Consciousness. This is the seventh abode of beings. (3-7).

Friends, there are beings who, passing entirely beyond the Sphere of Infinite Consciousness and concentrating on Nothingness, attain to the Sphere of Nothingness. This is the eighth abode of beings. (3-8).

Friends, there are beings who passing entirely beyond the Sphere of Nothingness attain to the sphere of Neither Consciousness nor Non-Consciousness (nevasaññānāsaññā). This is the ninth abode of beings. (3-9).

342. The nine supporting occasions and times for taking up the Noble Practice: Friends, the Tathāgata who is Homage-Worthy and who is Perfectly Self Enlightened has appeared in

the world. And he has taught the dhamma which leads to calming and extinction of the defilements, to enlightenment and which is declared by the Sugata. But a person happens to be reborn then in the realm of continuous suffering. This is the first inopportune occasion and time for taking up the Noble Practice. (4-1).

And again, friends, the Tathāgata who is Homage-Worthy and who is Perfectly Self Enlightened has appeared in the world. And he has taught the dhamma which leads to calming and extinction of the defilements, to enlightenment, and which is declared by the Sugata. But this person happens to be reborn then in the animal world. This is the second inopportune occasion and time for taking the Noble Practice. (4-2).

And again ...p... a person happens to be reborn then in the realms of petas. This is the third inopportune occasion and time for taking up the Noble Practice. (4-3).

And again ...p... a person happens to be reborn then in the realm of asūras. This is the fourth inopportune occasion and time for taking up the Noble Practice. (4-4).

And again ...p... a person happens to be reborn then in a certain deva realm with long life span. This is the fifth inopportune occasion and time for taking up the Noble Practice. (4-5).

And again ...p... a person happens to be reborn then in the border regions among unintelligent barbarians and where bhikkhus, bhikkhunīs, lay male disciples and lay female disciples cannot find a foothold. This is the sixth inopportune occasion and time for taking up the Noble Practice. (4-6).

And again ...p... a person happens to be reborn then in the middle countries, but he holds wrong views and has perverted perceptions. He holds thus: 'There is no (benefit in giving) alms, that there is no (benefit in making) big sacrificial offerings, there is no (benefit in making) small sacrificial offerings; that there is no fruit or result of good or bad actions; that there is no present world; that there is no future world; that there is no (consequence of good or bad deeds done to one's) mother;

that there is no (consequence of good or bad deeds done to one's) father; that there is no being reborn after death (i.e. that there is no after life); that there are no Samana or Brahmana in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and future existences, and make them known. This is the seventh inopportune occasion and time for taking up the Noble Practice. (4-7)

And again ...p... a person happens to be reborn then in the middle countries, but he is deficient in intelligence, stupid and dumb; unable to distinguish the meaning of what has been well said or ill said. This is the eighth inopportune occasion and time for taking up the Noble Practice. (4-8).

Friends, the Tathāgata who is Homage-Worthy and who is Perfectly Self-Enlightened has not appeared in the world. And the dhamma which leads to calming and extinction of the defilements, to enlightenment, and which is declared by the Sugata, is not taught. A person happens to be reborn then in the middle countries and is fully equipped with intelligence, is wise and not dumb, quite able to judge what has been well said or ill said. This is the ninth inopportune occasion and time for taking up the Noble Practice. (4-9)

343. Nine successive abidings: In this Teaching friends, a bhikkhu achieves and remains in the first jhāna which is accompanied by vitakka, vicāra and which has pīti and sukha, born of detachment from the nīvaraṇas.

Having got rid of vitakka and vicāra, ...p... the bhikkhu achieves and remains in the second jhāna.

Having been detached from pīti ...p... he achieves and remains in the third jhāna.

By dispelling both pain and pleasure ...p... he achieves and remains in the fourth jhāna.

Having entirely passed beyond the perception of rūpa ...p... he achieves and remains in the Sphere of Infinity of Space. Having entirely passed beyond the Sphere of Infinity of Space and concentrating on the infinity of consciousness, he achieves and remains in the Sphere of Infinity of Consciousness.

Having entirely passed beyond the Sphere of Infinity of Consciousness and concentrating on Nothingness, he achieves and remains in the Sphere of Nothingness.

Having entirely passed beyond the Sphere of Nothingness, he achieves and remains in the Sphere of Neither Consciousness nor Non-Consciousness.

Having entirely passed beyond the Sphere of Neither Consciousness nor Non-Consciousness, he achieves and remains in the Cessation of Consciousness and Sensation.(5)

344. Nine successive stages of Cessation: By the attainment of the first jhāna, sensuous perceptions cease. By the attainment of the second jhāna vitakka and vicāra cease. By the attainment of the third jhāna pīti ceases. By the attainment of the fourth jhāna in-breathing and out-breathing ceases. By the attainment of the jhāna of Infinite Space, perception of rūpa ceases. By the attainment of jhāna of Infinite Consciousness, perception of Infinite Space ceases. By the attainment of jhāna of Nothingness, perception of Infinity of Consciousness ceases. By the attainment of jhāna of Neither Consciousness nor Non-Consciousness, perception and sensation cease. By the attainment of sustained cessation (Nirodha Samāpatti), perception and sensation cease.

Friends, these are the nine dhammas well taught by the Bhagavā who knows all, and sees all, who is Homage-Worthy and who is Perfectly Self Enlightened. These nine dhammas should be recited by you all in concord ...p... it would be for the benefit, welfare and happiness of all devas and men.

The Groups of Tens

345. Friends, there are the ten dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy and who is Perfectly Self Enlightened. These dhammas should be recited by you all in concord ...p... it would be for the benefit, welfare and happiness of devas and men.

What are the ten?

Ten Dhammas providing refuge:

In this Teaching friends, a bhikkhu is possessed of morality, he maintains self restraint in accordance with the fundamental precepts. He is endowed with proper conduct and he resorts only to suitable places. He sees danger even in the least offences. He observes the precepts well, by undertaking the precepts of training. Friends, being possessed of morality; practising self-restraint in accordance with the fundamental precepts, being endowed with good practice and resorting only to suitable places, seeing danger even in the least offences, and perfect observance of that bhikkhu is also a dhamma which provides refuge. (1-1)

And again, friends, a bhikkhu has heard a great deal ...p... and retains and accumulates the dhammas which he has heard. The dhammas which are excellent at the beginning, excellent in the middle, excellent at the end, complete in meaning and phrase, setting out the Noble life of purity which is entirely complete. That bhikkhu has heard a great deal of such dhammas, remembers them, recites them fluently, reflects on them and penetratingly comprehends them with wisdom. Friends, having had much learning ...p... penetrative comprehension of that bhikkhu is also a dhamma which provides refuge. (1-2)

And again, friends, a bhikkhu has good friends, he has good companions and is fond of good associates. Friends, having good friends, having good companions and fondness for good associates of that bhikkhu is also a dhamma which provides refuge. (1-3)

And again, friends, a bhikkhu is easily amenable, is endowed with qualities which make for amenability; he is patient and receives admonitions in a deferential manner. Friends, the amenability ...p... receiving admonition in a deferential manner of that bhikkhu is also a dhamma which provides refuge. (1-4)

And again, friends, whatever major or minor duties there are for his companions in the Noble Practice, a bhikkhu is skilful and industrious, and is gracious on various occasions. Friends, whatever major or minor duties ...p... managing others, is also a dhamma which provides refuge. (1-5)

And again, friends, the bhikkhu has a liking for the dhamma. He loves discussing the dhamma. He takes great joy in

the higher dhammas and higher vinaya. Friends, a bhikkhu has a liking for the dhamma ...p... taking great joy ... of that bhikkhu is also a dhamma which provides refuge. (1-6)

And again, friends, a bhikkhu is easily satisfied with whatever requisites are available such as robes, alms-food, dwelling place and medicines. Friends, satisfaction of that bhikkhu with requisites such as ...p... is also the dhamma which provides refuge. (1-7)

And again, friends, a bhikkhu remains continuously putting forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors. He resolutely perseveres in meritorious actions; he makes firm effort; he does not ever lay aside his duty regarding meritorious actions. Friends, remaining continuously putting forth strenuous effort ...p... never laying aside the duty regarding meritorious actions of that bhikkhu is also a dhamma which provides refuge. (1-8)

And again, friends, a bhikkhu is mindful; and is endowed with excellent mindful prudence. He is capable of recalling to mind, deeds done or words spoken a long time ago. Friends, a bhikkhu being mindful ...p... being capable of recalling to mind of that bhikkhu is also a dhamma which provides refuge. (1-9)

And again, friends, a bhikkhu is possessed of wisdom. He is endowed with the pure Insight into the rising and falling of phenomena which leads to penetrative knowledge, that causes complete cessation of sufferings, Nibbāna. Friends, being possessed of wisdom ...p... that causes complete cessation of sufferings of that bhikkhu is also a dhamma which provides refuge. (1-10)

346. Ten Kasiṇa Bases (of meditation): a certain bhikkhu visualizes Pathavī Kasiṇa above, below, around, just one and infinite. A certain bhikkhu visualizes Āpo Kasiṇa; a certain bhikkhu visualizes Tejo Kasiṇa ...; a certain bhikkhu visualizes Nīla Kasiṇa... a certain bhikkhu visualizes Pīṭa Kasiṇa ...; a certain bhikkhu visualizes Lohita Kasiṇa ...; a certain bhikkhu visualizes Odāta Kasiṇa...; a certain bhikkhu visualizes Ākāsa Kasiṇa...; a certain bhikkhu visualizes Viññāṇa Kasiṇa above, below, around, just one and infinite. (2)

347. Ten kinds of action productive of demeritorious effects: taking life, stealing, sexual misconduct, lying, slandering, using abusive language, frivolous talk, covetousness, ill will, wrong view. (3-1)

Ten kinds of action productive of meritorious affects: Abstaining from taking life; abstaining from stealing; abstaining from sexual misconduct; abstaining from lying; abstaining from slandering; abstaining from abusive language; abstaining from frivolous talk; non-covetousness; goodwill; right view. (4)

348. Ten resorts of the Ariyas: In this Teaching a bhikkhu has abandoned five factors; is endowed with six factors; has one guard; has fourfold support; has rejected every one of the false truths; has given up all sorts of quests; is of clear thoughts; has calmed the bodily activities; is possessed of the emancipation of mind and emancipation by wisdom.

Friends, how has the bhikkhu abandoned five factors? In this Teaching, friends, a bhikkhu has abandoned sense desire, lust, has abandoned ill will, has abandoned sloth and torpor, has abandoned restlessness and worry; has abandoned doubts. Friends in this manner, a bhikkhu has abandoned five factors. (5-1)

Friends, how is the bhikkhu endowed with six factors of equanimity? In this Teaching, friends, a bhikkhu on seeing a visible object with the eye, remains without gladness or displeasure, but remains equanimous, with mindfulness and comprehension, on hearing a sound ...p... on cognizing a mind object with the mind, he remains without gladness or displeasure, but remains equanimous, with mindfulness and comprehension. Friends, in this manner the bhikkhu is endowed with six factors of equanimity. (5-2)

Friends, how is the bhikkhu on guard? In this Teaching friends, the bhikkhu is possessed of the mind guarded by mindfulness. Friends, in this manner the bhikkhu is on guard. (5-3)

Friends, how has the bhikkhu the fourfold support? In this teaching friends, the bhikkhu reflecting properly makes use of certain things; reflecting properly he endures certain things; reflecting properly he avoids certain things; reflecting properly he rejects certain things. Friends, in this manner the bhikkhu has the fourfold support. (5-4)

Friends, how has the bhikkhu rejected every one of the false truths? In this Teaching, friends, the bhikkhu has dismissed, completely removed, abandoned, vomitted, has become free from, has given up, has forsaken every one of the false truths of the many Samaṇas and Brahmanas. Friends, in this manner, the bhikkhu has abandoned every one of the false truths. (5-5)

Friends, how does the bhikkhu give up all sorts of quests? In this Teaching the bhikkhu has given up the quest for sensuous things; the quest for renewed existence; and has quietened the quest for the holy practice. Friends, in this manner, the bhikkhu has given up all sorts of quests. (5-6)

Friends, how is the bhikkhu possessed of clear thoughts? In this Teaching friends, the bhikkhu has given up thoughts of sensuous desires, thoughts of ill will, thoughts of cruelty. Friends, in this manner the bhikkhu is possessed of clear thoughts. (5-7)

Friends, how has the bhikkhu calmed the bodily activities? In this Teaching friends, the bhikkhu by dispelling both pleasure and pain and by the previous disappearance of gladness and sadness, achieves and remains in the fourth jhāna, without pain and pleasure, with absolute purity of mind due to equanimity. Friends, in this manner the bhikkhu calms the bodily activities. (5-8)

Friends, how is the bhikkhu emancipated in mind? In this Teaching friends, the bhikkhu's mind is emancipated from attachment, is emancipated from ill will, is emancipated from bewilderment. Friends, in this manner the bhikkhu is emancipated in mind. (5-9)

Friends, how is the bhikkhu emancipated by wisdom? In this Teaching friends, the bhikkhu knows 'I have got rid of attachment', I have completely cut it off from the roots, and made it like the stump of a palm tree, has rendered it incapable of coming into being again and has made it impossible to arise in the future.

'I have abandoned ill will: I have abandoned bewilderment, I have cut off the roots, have made it like a palm tree stump, have rendered it incapable of coming into being again

and have made it impossible to arise in the future.' Friends, in this manner the bhikkhu is emancipated by wisdom. (5-10)

Ten Dhammas of the Asekkhas (Ariyās; who have completed training themselves): Right view of the Asekkhas, right thinking of the Asekkha, right speech of the Asekkha, right action of the Asekkha, right livelihood of the Asekkha, right effort of the Asekkha, right mindfulness of the Asekkha, right concentration of the Asekkha, right insight of the Asekkha, right emancipation of the Asekkha. (6)

Friends, these are the ten dhammas well taught by the Bhagavā who knows all, who sees all, who is Homage-Worthy, who is Perfectly Self Enlightened. These ten dhammas should be recited by you all in concord and without dissension. If you all recite thus, the Teaching would be enduring, would last long. This long lasting of the Teaching would be for the welfare of many and for the happiness of many, for the sake of the world and for the benefit, welfare and happiness of devas and men.

349. Then the Bhagavā rose from the reclining position and addressed the Venerable Sāriputta: "Excellent Sāriputta! Excellent Sāriputta! Indeed you have excellently taught the Saṅgīti Sutta to the bhikkhus."

The Venerable Sāriputta taught this Saṅgīti Sutta. The Bhagavā was pleased and he approved of it. Delighted, those bhikkhus rejoiced in what the Venerable Sāriputta had said.

End of Saṅgīti Sutta, the Tenth Sutta.

Namo tassa bhagavato arahato sammāsambuddhassa.

XI. Dasuttara Sutta

XI. DASUTTARA SUTTA

350. Thus have I heard:

At one time, the Bhagavā was staying at Campā, on the bank of the Gaggarā Lotus Lake, with a company of bhikkhus numbering five hundred. At that time, the Venerable Sāriputta addressed the company of bhikkhus thus: 'Friends, bhikkhus'; the bhikkhus replied 'Venerable Sir'. The Venerable Sāriputta said thus: 'Friends, I shall deliver the Dasuttara discourse which will release one from all bonds and enable one to attain Nibbāna which makes for the end of suffering.

The Single Dhammas

351. One dhamma brings much benefit. One dhamma should be developed. One dhamma should be understood fully. One dhamma should be abandoned. One dhamma leads to decline. One dhamma leads to progress. One dhamma is hard to penetrate. One dhamma should be caused to arise. One dhamma should be known by special apperception. One dhamma should be realised.

(a) Which one dhamma brings much benefit?

Not neglecting in doing good deeds. This is one dhamma which brings much benefit.

(b) Which one dhamma should be developed?

Mindfulness of the body accompanied by mental ease. This is one dhamma which should be developed.

(c) Which one dhamma is to be penetratingly understood fully?

Contact which is the object of Āsavas and which is the object of clinging, is one dhamma which is to be understood fully.

(d) Which one dhamma is to be abandoned?

The conceit 'I am' This is the one dhamma which is to be abandoned.

(e) Which one dhamma leads to decline?

Improper consideration. This is one dhamma which leads to decline.

(f) Which one dhamma leads to progress?

Proper consideration. This is one dhamma which leads to progress.

(g) Which one dhamma is hard to penetrate?

Concentration of the mind which follows immediately after Vipassanā Insight. This is one dhamma which is hard to penetrate.

(h) Which one dhamma should be caused to arise?

Impertable knowledge which reflects on impertable Magga, Phala and Nibbāna.

(I) Which one dhamma should be known by special apperception. All beings subsist on nutriment. This is one dhamma which should be known by special apperception.

(j) Which one dhamma should be realized?

Impertable liberation of the mind (Arahattaphala). This is one dhamma which should be realized.

Thus these ten dhammas which are true, real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Two Dhammas

352. Two dhammas bring much benefit. Two dhammas should be developed. Two dhammas should be understood. Two dhammas should be abandoned. Two dhammas lead to decline. Two dhammas lead to progress. Two dhammas are hard to penetrate. Two dhammas should be caused to arise. Two dhammas should be known by special apperception. Two dhammas should be realized.

(a) Which two dhammas bring much benefit?

Mindfulness and clear comprehension. These two dhammas bring much benefit.

(b) Which two dhammas should be developed?

Tranquillity of the mind and insight. These two dhammas should be developed.

(c) Which two dhammas should be understood fully?

Mental phenomena and physical phenomena. These two dhammas should be understood fully.

(d) Which two dhammas should be abandoned?

Ignorance and craving for existence. These two dhammas should be abandoned.

(e) Which two dhammas lead to decline?

Not being amenable to admonition and having evil companionship. These two dhammas lead to decline.

(f) Which two dhammas lead to progress?

Being amenable to admonition and having good companionship. These two dhammas lead to progress.

(g) Which two dhammas are hard to penetrate?

The condition, the cause of defilements of beings and the condition, the cause of purity of beings. These two dhammas are hard to penetrate.

(h) Which two dhammas should be caused to arise? The two knowledges: knowledge causing cessation of defilements and awareness of complete extinction of defilements. These two dhammas should be caused to arise.

(i) Which two dhammas should be known by special apperception? The two elements: The conditioned element¹; the unconditioned element². These two dhammas should be known by special apperception.

(j) Which two dhammas should be realized? Wisdom and liberation from defilements. These two dhammas should be realised.

Thus these twenty dhammas which are true, real, correct, not incorrect, not otherwise are fully and clearly comprehended by the Tathāgata.

The Three Dhammas

353. Three dhammas bring much benefit. Three dhammas should be developed,...p... three dhammas should be realized.

(a) Which three dhammas bring much benefit? Association

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1. The conditioned element: Saṅkhata dhātu; the five aggregates which are conditioned by kamma, citta, utu and āhāra.
 2. The unconditional element: asaṅkhata dhātu; Nibbāna which is not conditioned by kamma, citta, utu and āhāra.

with the virtuous, listening to the teachings of the virtuous and practising according to the teaching. These three dhammas bring much benefit.

(b) Which three dhammas should be developed? The three kinds of concentration: Concentration with initial application of the mind and sustained application of the mind, concentration without initial application of the mind and with sustained application of the mind; concentration with neither initial application of the mind nor with sustained application of the mind. These three dhammas should be developed.

(c) Which three dhammas should be understood fully? The three kinds of sensation: pleasant sensation, unpleasant sensation and neither pleasant nor unpleasant sensation. These three dhammas should be understood fully.

(d) Which three dhammas should be abandoned? Three kinds of craving: craving for sensual pleasures, craving for existence, craving for non-existence. These three dhammas should be abandoned.

(e) Which three dhammas lead to decline? The three roots of demeritoriousness: Greed, the root of demeritoriousness, hatred, the root of demeritoriousness; bewilderment, the root of demeritoriousness. These three dhammas lead to decline.

(f) Which three dhammas lead to progress? The three roots of meritoriousness: non-greed, the root of meritoriousness; non-hatred, the root of meritoriousness; non-bewilderment the root of meritoriousness. These three dhammas lead to progress.

(g) Which three dhammas are hard to penetrate? Three elements which tend to release the mind from opposite factors: The element of renunciation is the liberation from all forms of sensuality. The element of arūpa jhāna is the liberation from all forms of corporeality. The total cessation of all conditioned phenomena, arising out of dependant conditions, is the element of cessation. These three dhammas are hard to penetrate.

(h) Which three dhammas should be caused to arise? The three knowledges: The knowledge as to the past; the knowledge as to the future; the knowledge as to the present. These three dhammas should be caused to arise.

(i) Which three dhammas should be known by special apperception? Three elements: Element of sensuality; element of fine materiality; element of non-materiality.

(j) Which three dhammas should be realized? Three kinds of penetrating knowledge: Penetrating knowledge of past existences; penetrating knowledge of passing away and rebirth of beings; penetrating knowledge of destruction of all Āsavas. These three dhammas should be realized.

Thus these thirty dhammas which are true, real correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Four Dhammas

354. Four dhammas bring much benefit. Four dhammas should be developed;...p... Four dhammas should be realized.

(a) Which four dhammas bring much benefits? The four accomplishments:¹ To dwell in a suitable locality; to associate with the virtuous; to set one-self on the right course; to have done good deeds previously. These four dhammas bring much benefit.

(b) Which four dhammas should be developed? The four methods of steadfast mindfulness: In this Teaching friends, a bhikkhu remains keeping his mind steadfastly on the body, with diligence, comprehension and mindfulness, thus dispelling covetousness and distress concerning the world;...p...on sensation ...p... on the mind...p... he remains keeping his mind on the dhammas with diligence, comprehension and mindfulness, thus dispelling covetousness and distress concerning the world.

(c) Which four dhammas should be understood fully and well? The four kinds of nutriment: firstly, nutriment derived from gross or fine food; secondly, nutriment of contact; thirdly, nutriment of volition; fourthly, nutriment of consciousness. These four dhammas should be understood fully.

(d) Which four dhammas should be abandoned? The four whirlpools: Whirlpool of sensual desire; whirlpool of desire

1. Accomplishment: Cakka, its original meaning is a wheel; here according to the commentary, it is a means of accomplishment.

for renewed existence; whirlpool of wrong view; whirlpool of ignorance. These four dhammas should be abandoned.

(e) Which four dhammas lead to decline? The four yokes: Yoke of sensual desire; yoke of desire for renewed existence; yoke of wrong view; yoke of ignorance. These four dhammas lead to decline.

(f) Which four dhammas lead to progress? Four kinds of release from yokes: Release from the yoke of sensual desire; release from the yoke of desire for renewed existence; release from the yoke of wrong view; release from the yoke of ignorance. These four dhammas lead to progress.

(g) Which four dhammas are hard to penetrate? Four kinds of Concentration: Concentration that tends to decline; Concentration that tends to remain steady; Concentration that tends to progress and Concentration that tends to disgust, to Nibbāna. These four dhammas are hard to penetrate.

(h) Which four dhammas should be caused to arise? Four kinds of knowledge: knowledge of the dhammas; knowledge following therefrom; knowledge of other's mind; knowledge of conventional matters¹. These four dhammas should be caused to arise.

(i) Which four dhammas should be known by special apperception? The Four Ariyā Truths: the Ariyā Truth of dukkha; the Ariyā Truth of the origin of dukkha; the Ariyā Truth of the cessation of dukkha; the Ariyā Truth of the Path leading to the cessation of dukkha. These four dhammas should be known by special apperception.

(j) Which four dhammas should be realized? The four fruits of being a samaṇa: The fruition of the first path (Sotāpatti phala); the fruition of the second path (Sakadāgāmī phala); the fruition of the third path (Anāgāmī phala); the fruition of the fourth path (Arahatta phala). These four dhammas should be realized.

Thus these forty dhammas which are true, real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

F. N. 1: see F. N. 1 and 2 para 310, item 11 Of Saṅgīti Sutta

The Five Dhammas

355. Five dhammas bring much benefit. Five dhammas should be developed...p... five dhammas should be realized.

(a) Which five dhammas bring much benefit? Five qualities required of one who is striving in the practice of meditation: In this Teaching friends, a bhikkhu has conviction, fully believing in the perfect enlightenment of the Tathāgata: 'Thus indeed, that Bhagavā is worthy of special veneration; he truly comprehends the dhamma by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the four Ariyā Truths; he is the Most Exalted'.

He is free from illness and affliction, and is endowed with the element of internal heat promoting food digestion, neither too strong nor too weak, but moderate and appropriate for meditative endeavour.

He is without hypocrisy or guile, acting openly and presenting himself as he truly is to the Teacher or to the wise companions in the Noble Practice.

He dwells with strenuous resolution, to eliminate demeritorious factors and to acquire meritorious factors; and he is steadfastly energetic, without ever laying down his task of striving for meritorious factors. He has wisdom, being endowed with Vipassanā Insight which leads to discriminative discernment of the arising and disappearance (of the five khandhas), and which is noble, which is able to penetrate and destroy the mass of defilements, and which effectively leads to the end of all dukkha. These five dhammas bring much benefit.

(b) Which five dhammas should be developed? Right concentration characterised by five factors: Suffusion of pīti (in the first and second Jhānas); suffusion of sukha (in the first, second and third jhānas); suffusion of the mind (of other people); suffusion of light (in dibbacakkhu ñāṇa); and sign of reviewing knowledge. These five dhammas should be developed.

(c) Which five dhammas should be understood fully?

Five aggregates which are the objects of clinging: The aggregate of corporeality which is the object of clinging; the aggregate of sensation which is the object of clinging; the aggregate of perception which is the object of clinging; the aggregate of volitional activity which is the object of clinging; the aggregate of consciousness which is the object of clinging. These five dhammas should be understood fully.

(d) Which five dhammas should be abandoned? Five

mental obstructions: In this Teaching friends, a bhikkhu has doubt, uncertainty, perplexity, and lack of clarity concerning the Teacher. Friends, the mind of that bhikkhu who is doubtful, uncertain, perplexed and unclear concerning the Teacher does not incline to exertion, repeated exertion, continued exertion and strenuous exertion. This lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the first mental obstruction.

(e) And again, friends, a bhikkhu has doubt, uncertainty concerning the Teaching...p...has doubt, uncertainty concerning the Saṃgha has doubt, uncertainty concerning the practice of training... he is angry, displeased, sore at heart and fractious with his companions in the Noble Practice. The mind of that bhikkhu who is angry, displeased, sore at heart and fractious with his companions in the Noble Practice does not incline to exertion, repeated exertion, continued exertion and strenuous exertion. This lack of inclination to make exertion, repeated exertion, continued exertion and strenuous exertion of that bhikkhu is the fifth mental obstruction.

(f) Which five dhammas lead to progress? The five faculties; faculty of conviction; faculty of endeavour; faculty of mindfulness; faculty of concentration; faculty of wisdom. These five dhammas lead to progress.

(g) Which five dhammas are hard to penetrate. Five elements which tend to release the mind from opposite factors:

In this Teaching, friends, when a bhikkhu thinks about sense desires, his mind does not leap forwards to them, does not find satisfaction in them, does not become established in them,

does not lean towards them. But when he thinks about the renunciation (of sense desires) his mind leaps forward to it, finds satisfaction in it, becomes established in it and leans towards it. This frame of mind of that bhikkhu gets well established, well developed, emerges from sense desires, well liberated and detached from them. He is free from Āsavas and other destructive and burning defilements that might arise in consequence of sense desires and he is freed from them and does not experience that sensation. This is said to be liberation from sense desires. (1)

And again, friends, when a bhikkhu thinks about ill will, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he thinks about goodwill, his mind leaps forward to it, finds satisfaction in it, becomes established in it, and leans towards it. This frame of mind of that bhikkhu gets well established, well developed, emerges from ill will, well liberated and detached from it. He is freed from Āsavas and other destructive and burning defilements that might arise in consequence of ill will and he does not experience that sensation. This is said to be liberation from ill will. (2)

And again, friends, when a bhikkhu thinks about cruelty, his mind does not leap forwards to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he thinks about non-cruelty, his mind leaps forwards to it, finds satisfaction in it, becomes established in it, and leans towards it. This frame of mind of that bhikkhu becomes well established, well developed, emerges from it, well liberated from it and detached from it. He is free from Āsavas and destructive and burning defilements that might arise in consequence of cruelty and he does not experience that sensation. This is said to be liberation from cruelty. (3).

And again, friends, when a bhikkhu thinks about corporeality, his mind does not leap forward to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he thinks about non-corporeality, his mind leaps forward to it, finds satisfaction in it, becomes established in it, and leans towards it. This frame of mind of that bhikkhu gets

well established, well developed, emerges from it, well liberated from it and detached from it. He is free from Āsavas and destructive and burning defilements that might arise in consequence of corporeality and he does not experience that sensation. This is said to be liberation from corporeality. (4)

And again, friends, when a bhikkhu thinks about bodily entity (khandha which are the object of clinging), his mind does not leap forwards to it, does not find satisfaction in it, does not become established in it, does not lean towards it. But when he thinks about the cessation of bodily entity, his mind leaps forwards to it, finds satisfaction in it, becomes established in it, and leans towards it. This frame of mind of that bhikkhu gets well established, well developed, emerges from it, well liberated from it and detached from it. He is free from Āsavas and other destructive and burning defilements that might arise in consequence of bodily entity and he does not experience that sensation. This is said to be liberation from the bodily entity. These five dhammas are hard to penetrate. (5)

(h) Which five dhammas should be caused to arise? Right concentration associated with five kinds of knowledge: The reflective knowledge arises in one as a personal experience: 'This concentration makes him happy in the present and it will result in happiness in the future too'.

The reflective knowledge arises in one as a personal experience 'This concentration is pure and unrelated to worldly things'.

The reflective knowledge arises in one as a personal experience: 'This concentration is one that is pursued by noblest persons'.

The reflective knowledge arises in one as a personal experience: 'This concentration is calm, it is excellent; it arises in consequence of calming of defilements. It is gained as 'one-pointedness' of mind. This concentration is achieved without any effort to suppress the hindrances'.

The reflective knowledge arises in one as a personal experience: 'Mindfully, I enter this state of concentration, mindfully, I emerge from this state of concentration', these five dhammas should be caused to arise.

(i) Which five dhammas should be known by special apperception? Five bases for emancipations:

In this Teaching, friends, the Teacher or a respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. To that extent that teacher or a respectable companion teaches the dhamma to the bhikkhu, he comes to know the meaning and the text of the dhamma. To him who comes to know the meaning and the text of the dhamma, there arises delight. To him who is delighted, there arises satisfaction. To him who has delightful satisfaction, the mental and physical body calms down. The bhikkhu whose mental and physical body calms down, experiences happiness. For him who experiences happiness, the mind becomes concentrated. This is the first base for emancipation. (1)

And again, friends, neither the Teacher nor any respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. And yet he himself teaches the dhamma to others in detail as he has heard and learnt it. Friends, the extent that he teaches the dhamma to others in detail as he has heard and learnt it, he comes to know the meaning and the text of the dhamma. To him who comes to know the meaning and the text of the dhamma, there arises delight. To him who is delighted, there arises satisfaction. To him who has delightful satisfaction, the mental and physical body calms down. The bhikkhu whose mental and physical body calms down, experiences happiness. For him who experiences happiness, the mind becomes concentrated. This is the second base for emancipation. (2)

And again, friends, neither the Teacher nor any respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. He does not teach the dhamma to others in detail as he has heard and learnt it. And yet, he repeatedly goes over the dhamma reciting it in detail, as he has heard and learnt it.

Friends, to the extent that he recites the dhamma in detail as he has heard and learnt it, he comes to know the meaning and the text of the dhamma. To him who comes to know the meaning and the text of the dhamma, there arises delight. To him who is delighted, there arises satisfaction. To him who has

delightful satisfaction, the mental and physical body calms down. The bhikkhu whose mental and physical body calms down, experiences happiness. For him who experiences happiness, the mind becomes concentrated. This is the third base for emancipation. (3)

And again, friends, neither the Teacher nor any respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. He does not teach the dhamma to others in detail as he has heard and learnt it; nor does he repeatedly go over the dhamma reciting it in detail, as he has heard and learnt it. And yet he repeatedly thinks about the dhamma, repeatedly goes over it in the mind, and repeatedly contemplates it as he has heard and learnt it.

Friends, to the extent that he repeatedly thinks about the dhamma, repeatedly goes over it in the mind, and repeatedly contemplates it as he has heard and learnt it, he comes to know the meaning and the text of the dhamma, there arises delight. To him who is delighted, there arises satisfaction. To him who has delightful satisfaction the mental and physical body calms down. The bhikkhu whose mental and physical body calms down, experiences happiness. For him who experiences happiness the mind becomes concentrated. This is the fourth base for emancipation. (4)

And again, friends, neither the Teacher or a respectable companion in the Noble Practice teaches the dhamma to a bhikkhu. He does not teach the dhamma to others in detail as he has heard and learnt it, nor does he repeatedly go over the dhamma reciting it in detail, as he has heard and learnt it. Nor does he repeatedly think about it, repeatedly goes over it in the mind and repeatedly contemplates it as he has heard and learnt it. And yet he has grasped at one of the signs of concentration. He fixes his mind intently on it, observes it well, and gains penetrative knowledge of it.

Friends, to the extent that he grasps at one of the signs of concentration, fixes his mind intently on it, observes it well, and gains penetrative knowledge of it, he comes to know the meaning and the text of the dhamma. To him who comes to

know the meaning and the text of the dhamma, there arises delight. To him who is delighted there arises satisfaction. To him who has delightful satisfaction the mental and physical body calms down. The bhikkhu whose mental and physical body calms down experiences happiness. For him who experiences happiness the mind becomes concentrated. This is the fifth base for emancipation.(5)

(j) Which five dhammas should be realised? The five groups of dhamma: The group of morality; the group of concentration; the group of wisdom; the group of emancipation; the group of knowledge and insight of emancipation. These five dhammas should be realized.

Thus these fifty dhammas which are true, real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Six Dhammas

356. Six dhammas bring much benefit. Six dhammas should be developed ...p... six dhammas should be realized.

(a) Which six dhammas bring much benefit?

Six memorable factors:

In this Teaching, friends, a bhikkhu shows goodwill to the companions in the Noble Practice in deed, both in their presence and in their absence. This kind of act which is memorable, which tends to loving-kindness and which tends to respect, is conducive to fraternity, concord, harmony and unanimity. (1)

And again, friends, a bhikkhu shows goodwill to the companions in the Noble Practice in speech ...p... this kind of speech is conducive to ...p... harmony and unanimity.(2)

And again, friends, a bhikkhu shows goodwill to the companions in the Noble Practice in thought ...p... this kind of thought is conducive to ...p... unanimity. (3)

And again, friends, when a bhikkhu receives offerings righteously to say the least, even if the contents of his alms bowl were just sufficient for himself, he shares them with his companions in the Noble Practice, without making use of them apart from others. This kind of act too which is memorable ...p... conducive to ...p... unanimity. (4)

And again, friends, a bhikkhu remains observing the same precepts with his companions in the Noble Practice, both in their presence and in their absence, those precepts which are unbroken, intact, unspoiled, unblemished, and which lead to liberation (from slavery to cravings). Which are praised by the wise, which are not subject to craving and wrong views, and which are conducive to concentration of the mind. This observance of morality too, which is memorable ...p... is conducive to ... unanimity. (5)

And again, friends, a bhikkhu remains abiding the same precepts with his companions in the Noble Practice, both in their presence and in their absence, in pure insight which leads to Nibbāna and which truly leads one who acts upon it to the utter destruction of dukkha. This kind of abiding too which is memorable, which tends to loving-kindness, and which tends to respect is conducive to fraternity, concord, harmony and unanimity. These six dhammas bring much benefit. (6)

(b) Which six dhammas should be developed? Six dhammas should be repeatedly recollected: Recollection of the Buddha; recollection of the Dhamma; recollection of the Saṃgha; recollection of morality; recollection of generosity; recollection of the (virtues of) the devas. These six dhammas should be developed.

(c) Which six dhammas should be understood fully? Six internal sense bases. Eye base, ear base, nose base, tongue base, body base and mind base. These six dhammas should be understood fully.

(d) Which six dhammas should be abandoned? Six groups of craving: craving for visible objects, craving for sound, craving for odours, craving for taste, craving for tangible objects, craving for mind objects. These six dhammas should be abandoned.

(e) Which six dhammas lead to decline? Six kinds of disrespect: In this Teaching friends, a bhikkhu remains without respect for and without deference to the Teacher, he remains without respect for and without deference to the Teaching ...p... Saṃgha ... training ... mindfulness ... he remains without respect for and without deference to amiableness. These six dhammas lead to decline.

(f) Which six dhammas lead to progress? Six kinds of respect: In this Teaching, friends, a bhikkhu remains with respect for and with deference to the Teacher, he remains with respect for and with deference to the Teaching ...p... Saṃgha ... training... mindfulness ... he remains with respect for and with deference to amiableness. These six dhammas lead to progress.

(g) Which six dhammas are hard to penetrate? Six elements which tend to release the mind from opposite factors: In this Teaching, friends, if a bhikkhu should say thus: 'I have cultivated goodwill which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it and well undertaken it, and yet, ill will is seizing hold of my mind', he should be told thus: "Do not say so friend, do not say so. Do not slander the Bhagavā (by misinterpretation). Slandering the Bhagavā is not good. Certainly, the Bhagavā would not have spoken thus".

'Friend, there is no reason, no possibility that the mind of the bhikkhu is being seized by ill will even though he has cultivated goodwill, which leads to liberation of the mind, repeatedly practised it, used it as a vehicle, made it the base, maintained it, mastered it, and well undertaken it. There is no such possibility.. Indeed friend, goodwill which leads to liberation of the mind is the cause of release from illwill'. (1)

In this Teaching, friends, if a bhikkhu should say thus: 'I have cultivated compassion which leads to liberation of the mind, repeatedly practised it, used it as the vehicle, made it the base, maintained it, mastered it, and well undertaken it, and yet cruelty is seizing hold of his mind', he should be told thus: "Do not say so friend, do not say so. Do not slander the Bhagavā ...p... indeed friend, compassion which leads to liberation of the mind is the cause of release from cruelty." (2)

In this Teaching, friends, if a bhikkhu should say thus: 'I have cultivated sympathetic joy which leads to liberation of the mind ...p... and yet discontent is seizing hold of my mind', he should be told thus: "Do not say so friend, ...p... indeed, friend, sympathetic joy which leads to liberation of the mind is the cause of release from discontent." (3)

In this Teaching, friend, if a bhikkhu should say thus: 'I have cultivated equanimity which leads to liberation of the mind ...p... and yet attachment is seizing hold of my mind', he should be told thus: "Do not say so friend ...p... indeed, friend, equanimity which leads to liberation of the mind is the cause of release from attachment". (4)

In this Teaching, friend, if a bhikkhu should say thus: 'I have cultivated the signlessness which leads to liberation of the mind ...p... and yet my consciousness is still following outward signs', he should be told thus: "Do not say so friend ...p... indeed, friend, the signlessness which leads to liberation of the mind is the cause of release from all outward signs." (5)

In this Teaching, friend, if a bhikkhu should say thus: 'I am free from the notion of "I am", I do not hold anything as "This is I", and yet the spike of doubt overwhelms my mind', he should be told thus: "Do not say so friend, do not say so. Do not slander the Bhagavā. Slandering the Bhagavā is not good. Certainly, the Bhagavā would not have spoken thus'.

'Friend, there is no reason, no possibility that the mind of the bhikkhu is overwhelmed by the spike of doubt even though he is free from the notion of "I am", and does not hold anything as "This is I". There is no such possibility. Indeed friend, the total eradication of the conceited notion of "I am" is the cause of release from the spike of doubt'. These six dhammas are hard to penetrate. (6)

(h) Which six dhammas should be caused to arise? Six kinds of consistent abiding: In this Teaching friends, a bhikkhu, on seeing a visible object with the eye, is neither pleased nor displeased; he remains equanimous, being mindful and comprehending. On hearing a sound with the ear ...p... on cognizing a mind object with the mind, a bhikkhu is neither pleased nor displeased; he remains equanimous, being mindful and comprehending. These six dhammas should be caused to arise.

(i) Which six dhammas should be known by special apperception? Six excellent things: excellent seeing, excellent hearing, excellent gains, excellent training, excellent service, excellent recollection. These six dhammas should be known by special apperception.

(j) Which six dhammas should be realized? The six kinds of supernormal psychic powers: In this Teaching friends, a bhikkhu enjoys various forms of psychic powers, having been one, he becomes many, having been many he becomes one; he becomes visible or invisible at will. He goes through walls, enclosures, and mountains unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He walks on water without parting it as though walking on earth. He travels in space cross-legged, just like a winged bird. With his hand he touches and strokes the moon and the sun which are so mighty and powerful. He has mastery over his body (to reach) even up to the world of Brahmās. (1)

He hears both kinds of sounds of devas and men, far or near, with divine power of hearing which is extremely clear and which surpasses the hearing power of man. (2)

He knows discriminatively with his own mind, the mind of other beings or individuals. He knows the mind with attachment as mind with attachment ...p... he knows the unliberated mind as unliberated mind. (3)

He recollects many and varied existences of the past, for example one birth, two ...p... thus he recollects many and varied past existences together with their characteristics and related facts. (4)

He sees beings with the divine power of sight which is extremely clear and which surpasses the seeing power of man. He knows discriminatively, beings in the process of passing away and arising, inferior and superior beings, beautiful or ugly beings, and beings with good or bad destinations, ...p...(5)

The bhikkhu, due to destruction of Āsavas, remains realizing by himself through Magga Insight, attaining to, in this very life, the emancipation of the mind and the emancipation through Insight. These six dhammas should be realised. (6)

Thus, these sixty dhammas which are true, real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Seven Dhammas

357. Seven dhammas bring much benefit ...p... seven dhammas should be realized.

(a) Which seven dhammas bring much benefit? Seven possessions of the Ariya; possession of conviction; possession of morality; possession of shame to do evil; possession of fear to do evil; possession of learning; possession of generosity; possession of wisdom. These seven dhammas bring much benefit.

(b) Which seven dhammas should be developed? Seven factors of Enlightenment: Enlightenment factor of mindfulness; Enlightenment factor of investigative knowledge of the dhamma; Enlightenment factor of effort; Enlightenment factor of delightful satisfaction; Enlightenment factor of serenity; Enlightenment factor of concentration; Enlightenment factor of equanimity.

(c) Which seven dhammas should be understood fully? Seven abodes of consciousness: Friends, there are beings with diversity of bodily form and diversity of birth linking consciousness, such as human beings, some devas and some lower spirits. This is the first abode of consciousness (1)

Friends, there are beings with diversity of bodily form and uniformity of birth-linking consciousness, such as, Brahmās of the first Jhāna realm. This is the second abode of consciousness. (2)

Friends, there are beings with uniformity of bodily form and diversity of birth-linking consciousness, such as Brahmās of Ābassara realm. This is the third abode of consciousness. (3)

Friends, there are beings with uniformity of bodily form and conformity of birth-linking consciousness, such as Brahmās of Subhakinā realm. This is the fourth abode of consciousness. (4)

Friends, there are beings who, passing entirely beyond rūpa ...p... concentrating on the infinity of space, attain to the sphere of Infinite Space. This is the fifth abode of consciousness. (5)

Friends, there are beings who, passing entirely beyond the sphere of Infinite Space and concentrating on the Infinity of Consciousness, attain to the sphere of Infinite Consciousness.

This is the sixth abode of consciousness. (6)

Friends, there are beings who passing entirely beyond the sphere of Infinite Consciousness and concentrating on Nothingness, attain to the sphere of Nothingness. This is the seventh abode of consciousness. These seven dhammas should be understood fully. (7)

(d) Which seven dhammas should be abandoned? The seven latent tendencies; The latent tendency of attachment to sense pleasures, the latent tendency of animosity; the latent tendency of wrong view; the latent tendency of uncertainty; the latent tendency of conceit; the latent tendency of attachment to existence; the latent tendency of ignorance. These seven dhammas should be abandoned.

(e) Which seven dhammas lead to decline? Seven evil dhammas: In this Teaching, friends, a bhikkhu lacks conviction, has no shame to do evil, has no fear to do evil, has no learning, is indolent, lacks constant mindfulness and lacks wisdom. These seven dhammas lead to decline.

(f) Which seven dhammas lead to progress? Seven good dhammas: In this Teaching, friends, a bhikkhu has conviction, has shame to do evil, has fear to do evil, has much learning, has energetic effort, has constant mindfulness and has wisdom. These seven dhammas lead to progress.

(g) Which seven dhammas are hard to penetrate? Seven dhammas of the virtuous: In this Teaching, friends, a bhikkhu knows the text, knows the meaning, knows himself, knows the right measure, knows the proper time, knows the audience and knows the individual. These seven dhammas are hard to penetrate.

(h) Which seven dhammas should be caused to arise? Seven kinds of perception: perception of impermanence; perception of non-self; perception of foulness; perception of fault; perception of abandonment; perception of non-attachment, perception of cessation (of dukkha). These seven dhammas should be caused to arise.

(i) Which seven dhammas should be known by special

apperception? Seven requirements for Arahats: In this Teaching friends, a bhikkhu has keen desire to take up the training and also cherishes taking up the Teaching in the future; he has keen desire to contemplate the dhamma and also cherishes contemplating the dhamma in the future; he has keen desire to dispel craving and cherishes dispelling craving in the future; he has keen desire to seek solitary seclusion and also cherishes seeking solitary seclusion in the future; he has keen desire to put forth energetic effort and also cherishes putting forth energetic effort in the future; he has keen desire to establish mindfulness and comprehension and also cherishes establishing mindfulness and comprehension in the future. These seven dhammas should be known by special apperception.

(j) Which seven dhammas should be realised? Seven powers of the Arahats: In this Teaching, friends, a bhikkhu who has destroyed the Āsavas sees clearly as they really are, through insight knowledge that all conditioned things are impermanent. That the bhikkhu who has destroyed the Āsavas, sees clearly as they really are, through insight knowledge that all conditioned things are impermanent, constitutes the power of that bhikkhu, who has destroyed the Āsavas. And by virtue of this power, that bhikkhu knows the destruction of the Āsavas in him thus: 'I have destroyed the Āsavas'. (1)

And again, friends, a bhikkhu who has destroyed the Āsavas, sees clearly as they really are, through insight knowledge, that sensual desire and objects of these desires are like pits full of burning coal. Friends, that the bhikkhu who has destroyed the Āsavas ...p... 'I have destroyed the Āsavas'. (2)

And again, friends, the mind of the bhikkhu who has destroyed the Āsavas, inclines towards seclusion (Nibbāna), leans towards seclusion (Nibbāna), leads to seclusion (Nibbāna). His mind rests upon seclusion, delights in renunciation and is fully detached from all dhammas which form the origin of Āsavas. Friends, that the bhikkhu who has destroyed the Āsavas ...p... 'I have destroyed the Āsavas'. (3)

And again, friends, the bhikkhu who has destroyed the Āsavas develop the four methods of steadfast mindfulness. He

develops them well. Friends, that the bhikkhu who has destroyed the Āsavas ...p... 'I have destroyed the Āsavas'. (4)

And again, friends, the bhikkhu who has destroyed the Āsavas develops the five faculties. He develops them well. Friends, that the bhikkhu who has destroyed the Āsavas ...p... 'I have destroyed the Āsavas'. (5)

And again, friends, the bhikkhu who has destroyed the Āsavas develops the seven factors of Enlightenment. And he develops them well. Friends that the bhikkhu who has destroyed the Āsavas ...p.... 'I have destroyed the Āsavas'. (6)

And again, friends, the bhikkhu who has destroyed the Āsavas develops the Ariya Path of Eight Constituents. He develops them well. Friends that the bhikkhu who has destroyed the Āsavas develops the Ariya Path of Eight Constituents, and that he develops knowledge well, constitutes the power of a bhikkhu who has destroyed the Āsavas. And by virtue of this power, that bhikkhu knows the destruction of Āsavas in him thus: 'I have destroyed the Āsavas'. These seven dhammas are to be realised.(7)

Thus these seventy dhammas which are true, real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

End of the First Portion for Recitation

The Eight Dhammas

358. Eight dhammas bring much benefit ...p... eight dhammas should be realized.

(a) Which eight dhammas bring much benefit? The eight conditions, the eight causes conducive to attaining of the right view which is the precursor to the Noble Practice and which has not yet been attained. They are also conducive to multiplying, expanding and perfecting the development of the right view that has been attained.

What are these eight conditions, eight causes?

In this Teaching, friends, a bhikkhu dwells dependent on a teacher or a respectable companion in the Noble Practice, who

inspires a strong sense of shame to do evil and fear to do evil in him, whom he loves and respects. This is the first condition, the first cause conducive to attaining the right view, which is the precursor to the Noble Practice and which has not yet been attained, and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. (1)

Dwelling thus, dependent on a teacher or a respectable companion in the Noble Practice who inspires a strong sense of shame to do evil and fear to do evil, in him whom he loves and respects, the bhikkhu approaches them from time to time and asks them, makes enquiries from them frequently: 'How is this, Sir, what does it mean?' The revered ones reveal to him what is hidden, make clear what is obscure and remove doubts in many matters which are perplexing him. This is the second condition, second cause conducive to attaining the right view which is the precursor to the Noble Practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. (2)

Having heard their teachings, a bhikkhu becomes endowed with calmness and serenity both in mind and body. This is the third condition, third cause conducive to attaining the right view which is the precursor to the Noble Practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. (3)

And again, friends, a bhikkhu is possessed of morality. He maintains himself with the fundamental precepts. He is possessed of proper conduct and habitual resorts and seeing danger even in the slightest faults. He trains himself well by undertaking the precepts of training. This is the fourth condition, fourth cause conducive to attaining the knowledge which is the precursor to the Noble Practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of that right view that has been attained. (4)

And again, friends, a bhikkhu has heard a great deal, and retains and accumulates the dhammas which he has heard. There are the dhammas which are excellent at the beginning, excellent at the middle, excellent at the end, complete in meaning and text and which explains the noble life of purity, which is complete in its entirety. That bhikkhu has heard a great deal of such dhammas, remembers them, recites them fluently, reflects on them and penetratingly comprehends them with wisdom. This is the fifth condition, fifth cause conducive to attaining the knowledge which is the precursor to the Noble Practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. (5)

And again, friends, a bhikkhu remains continually putting forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors. He resolutely perseveres in meritorious actions, he makes firm effort, he does not ever lay aside his duty. This is the sixth condition, the sixth cause conducive to attaining the knowledge which is the precursor to the noble practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. (6)

And again, friends, a bhikkhu is mindful, and is endowed with excellent mindful prudence. He is capable of recalling to mind deeds done, or words spoken a long time ago. This is the seventh condition, seventh cause conducive to attaining the knowledge which is the precursor to the Noble Practice and which has not yet been attained and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been developed. (7)

And again, friends, the bhikkhu dwells contemplating again and again the arising and passing away of the five groups of clinging: 'This is corporeality, this is the origin of corporeality, this is the cessation of corporeality. This is sensation, this is the origin of sensation, this is the cessation of sensation. This is perception, this is the origin of perception, this is the cessation of perception. These are volitional activities, this is the origin of

volitional activities, this is the cessation of volitional activities. This is consciousness, this is the origin of consciousness, this is the cessation of consciousness. This is the eighth condition, the eighth cause conducive to attaining the knowledge which is precursor to the Noble Practice and which has not yet been attained, and which is also conducive to multiplying, expanding and perfecting the development of the right view that has been attained. These eight dhammas bring much benefits. (8)

(b) Which eight dhammas should be developed? The eight constituents of the Path: Right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. These eight dhammas should be developed.

(c) Which eight dhammas should be understood? The eight vicissitudes of life: Gain and loss, good repute and bad repute, blame and praise, happiness and suffering. These eight dhammas should be developed.

(d) Which eight dhammas should be abandoned? Eight kinds of wrongness: wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration. These eight dhammas should be abandoned.

(e) Which eight dhammas lead to decline? Eight bases of laziness: In this Teaching friends, there is work to be done by a bhikkhu, and he thinks thus: There is work to be done by me, but in doing that work, my body will become tired. Now, I will lie down. He lies down and does not put forth energy for the attaining of that which has not yet been attained, for the gaining of that which has not yet been gained, for realizing that which has not yet been realized. This is the first base of laziness.

And again, friends, the work has been done by the bhikkhu, and he thinks thus: 'I have done the work, but in doing the work, my body has been tired. I will lie down'. He lies down and does not put forth energy ...p... This is the second base of laziness.

And again, friends, there is a journey to be made by the bhikkhu, and he thinks thus: 'There is a journey to be made by

me, and in making the journey my body will become tired; I will lie down. He lies down and does not put forth energy ...p... this is the third base of laziness.

And again, friends, the bhikkhu has made the journey and he thinks thus: 'I have made the journey and in making the journey my body became tired. 'I will lie down'. He lies down and does not put forth energy ...p... this is the fourth base of laziness.

And again, friends, the bhikkhu going round a village or town for alms-food does not get sufficient food coarse or fine, as desired and he thinks thus: 'Going round the village or town for alms-food, I did not get sufficient food coarse or fine, as desired; This body of mine has been tired, it is not fit for work. I will lie down'. He lies down and does not put forth energy ...p... this is the fifth base of laziness.

And again, friends, the bhikkhu going round a village or town for alms-food gets sufficient food, coarse or fine, as desired; and he thinks thus: 'Going round the village or town for alms-food, I have got sufficient food, coarse or fine, as desired; this body of mine has become heavy, it is not fit for work; it is like a soaked bean. I will lie down'. He lies down and does not put forth energy ...p... this is the sixth base of laziness.

And again, friends, there arises in the bhikkhu a slight illness and he thinks thus: 'This slight illness has arisen in me, it would be well for me to lie down. I will lie down'. He lies down and does not put forth energy ...p... this is the seventh base of laziness.

And again, friends, the bhikkhu has recovered from the illness. He has recently recovered from illness, and he thinks thus: 'I have recovered from illness, recently recovered from illness; this body of mine is weak, unfit for work. I will lie down'. He lies down and does not put forth energy for attaining that which has not yet been attained, for gaining that which has not yet been gained, for realizing that which has not yet been realized. This is the eighth base of laziness. These eight dhammas lead to decline.

(f) Which eight dhammas lead to progress? Eight Bases for making an effort: In this Teaching, friends, there is work to be done by the bhikkhu and he thinks thus: 'There is work to be done by me; while doing that work I will not find it easy to devote my attention to the teachings of the Bhagavā. Now, I will put forth energy for attaining that which has not been attained, for the gaining of that which has not been gained, for realizing that which has not been realized. And he puts forth energy for the attaining of that which has not been attained, for gaining that which has not been gained, for realizing that which has not been realized. This is the first base for making an effort.

And again, friends, the work has been done by the bhikkhu and he thinks thus: 'I have done the work; while doing that work, I was unable to devote my attention to the teaching of the Bhagavā. Now I will put forth energy ...p... this is the second base for making an effort.

And again, friends, there is a journey to be made by the bhikkhu, and he thinks thus: 'There is a journey to be made by me; and in making that journey, I will not find it easy to devote my attention to the teachings of the Bhagavā. Now I will put forth energy ...p... This is the third base for making an effort.

And again, friends, the bhikkhu has made the journey; and he thinks thus; 'I have made the journey and while making that journey, I was unable to devote my attention to the teaching of the Buddhas. Now I will put forth energy ...p... this is the fourth base for making an effort.

And again, friends, the bhikkhu going round a village or town for alms-food does not get sufficient food, coarse or fine as desired; and he thinks thus: 'Going round the village or town for alms-food, I have not got sufficient food, coarse or fine, as desired, this body of mine is, in consequence, light and fit for work. Now I will put forth energy ..p... this is the fifth base for making an effort.

And again, friends, the bhikkhu going round a village or town for alms-food gets sufficient food, coarse or fine, as desired; and he thinks thus: 'Going round the village or town, for alms-food, I have got sufficient food, coarse or fine, as desired. This body of mine is full of strength and fit for work.

Now I will put forth energy ...p... this is the sixth base for making an effort.

And again, friends, there arises in the bhikkhu a slight illness and he thinks thus: 'This slight illness has arisen in me; it is possible that it may grow worse. Now I will put forth energy ...p... this is the seventh base for making an effort.

And again, friends, the bhikkhu has recovered from illness. He has recently recovered from illness and he thinks thus: 'I have recovered from illness, recently recovered from illness; it is possible that the illness may recur. Now I will put forth energy for attaining that which has not been attained; for gaining that which has not been gained; for realizing that which has not been realized. This is the eighth base for making an effort. These eight dhammas lead to progress.

(g) Which eight dhammas are hard to penetrate? Eight wrong inopportune occasions and times for taking up the Noble Practice: In this world friends, the Tathāgata who is Homage-Worthy and who is Perfectly Self-Enlightened has appeared. And he has taught the dhamma which leads to calming and extinction of defilements, to Enlightenment, and which is declared by the Sugata. But this person happens to be reborn then in the realm of continuous suffering. This is the first inopportune occasion and time for taking up the Noble Practice.

And again, friends, the Tathāgata who is Homage-Worthy and who is Perfectly Self-Enlightened has appeared in this world. And he has taught the dhamma which leads to calming and extinction of the defilements, to Enlightenment, and which is declared by the Sugata. But this person happens to be reborn in the animal world. This is the second inopportune occasion and time for taking up the Noble Practice.

And again, ...p... the person happens to be reborn in the realm of petas. This is the third inopportune occasion and time for taking up the Noble Practice.

And again, ...p... the person happens to be reborn in a certain deva realm with a long life span. This is the fourth inopportune occasion and time for taking up the Noble Practice.

And again, ...p... the person happens to be reborn in the

border regions among unintelligent barbarians and where bhikkhus, bhikkhunīs, lay male disciples, lay female disciples cannot set foot on. This is the fifth inopportune occasion and time for taking up the Noble Practice.

And again, ...p... the person happens to be reborn in the middle countries (Majjhima desa) but he holds wrong views and has perverted perceptions. He holds that, 'There is no (benefit in making) alms; there is no (benefit in making) small sacrificial offerings; there is no benefit in making big sacrificial offerings; there is no fruit or result of good or bad actions; there is no present world; there is no future world; there is no (consequence of good or bad deeds done to one's) mother; there is no (consequence of good or bad deeds done to one's) father; there is no being reborn after death (i.e. that there is no afterlife); there are no Samaṇas or Brahmaṇas in the world who have reached the highest attainment through their own endeavour and practice and who realize with special apperception the present and the future existences and make them known. This is the sixth inopportune occasion and time for taking up the Noble Practice.

And again, ...p... the person happens to be reborn then in the middle country (Majjhima desa), but he is deficient in intelligence, stupid and dumb, unable to distinguish the meaning of what has been well said or ill said. This is the seventh inopportune occasion and time for taking up the Noble Practice.

And again, friends, the Homage-Worthy, one who knows all the dhammas by himself has not appeared in this world. And he has not taught the Four Ariya Truths, which lead to calming the defilements, to attainment of the Path, to Nibbāna and which only the Supremely Enlightened Ones can declare, this person happens to be reborn then in the Middle countries and is fully equipped with intelligence, is wise and not dumb, quite able to distinguish the meaning of what has been well said or ill said. This is the eighth inopportune occasion and time for taking up the Noble Practice.

These eight dhammas are hard to penetrate.

(h) Which eight dhammas should be caused to arise?

The eight thoughts of a great man: This dhamma is for one with little wants, not for one with many wants; this dhamma is for one who is easy to satisfy, this dhamma is for one who loves solitude, not for one who is fond of companionship, this dhamma is for one who is energetic, not for one who is indolent; this dhamma is for one who has constant awareness, not for one with loose awareness; this dhamma is for one with concentrated mind, not for one with distracted mind; this dhamma is for one with intelligence, not for one who is unintelligent. This dhamma is for one who is not bent on lingering in the world, not for one who relishes lingering in the world.

These eight dhammas should be caused to arise.

(i) Which eight dhammas should be known by special apperception? Eight ways of mastery:

A person concentrates on colour on his own body, and on finite external forms, unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the first way of mastery.

A person concentrates on colour on his own body, and on infinite external forms unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the second way of mastery.

A person without concentration on his own body, concentrates on finite external forms, unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the third way of mastery.

A person, without concentrating on colour on his own body, concentrates on infinite external forms, unblemished or blemished. Thereby he is aware that he knows and sees these forms with mastery over them. This is the fourth way of mastery.

A person without concentrating on colour on his own body concentrates on external kasīṇa forms that are dark-blue, with a dark-blue colour, dark-blue hue, and dark-blue lustre like the Umāpuppha flower which is dark-blue and has a dark-blue colour, dark-blue hue, dark-blue lustre or like fine cloth made in

Bārāṇasī, with a smooth finish on both sides, which is dark blue, and has a dark-blue colour, dark-blue hue, dark-blue lustre. In the same way a person, without concentrating on colour of his body concentrates on external forms that are dark-blue, with a dark-blue colour, dark-blue hue and dark-blue lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the fifth way of mastery.

A person, without concentrating on colour of his own body, concentrates on external forms that are yellow, with a yellow colour, a yellow hue and a yellow lustre, like Kanikārapuppha flower which is yellow and has a yellow colour, yellow hue and yellow lustre or like a fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is yellow and has a yellow colour, yellow hue, yellow lustre. In the same way, a person, without concentrating on colour on his own body, concentrates on external forms that are yellow, with a yellow colour, a yellow hue and a yellow lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the sixth way of mastery.

A person, without concentrating on his own body, concentrates on external forms that are red, with a red colour, a red hue and a red lustre or like a fine cloth made in Bārāṇasī, with a smooth finish on both sides, which is red, with a red colour, a red hue and a red lustre. In the same way a person without concentrating on his own body concentrates on external forms that are red, with a red colour, a red hue and a red lustre. Thereby he is aware that he knows and sees these forms with mastery over them. This is the seventh way of mastery.

A person, without concentrating on his own body concentrates on external forms that are white, with a white colour, a white hue and a white lustre, like the morning star, which is white, and has a white colour, a white hue and a white lustre or like fine cloth made in Bārāṇasī, with a smooth finish on both sides which is white, and has a white colour, a white hue and a white lustre. In the same way, a person without concentrating on his own body, concentrates on external forms that are white, with a white colour, a white hue and a white lustre.

Thereby he is aware that he knows and sees these forms with mastery over them. This is the eighth way of mastery.

These eight dhammas should be known by higher knowledge.

(j) Which eight dhammas should be realized? The eight stages of release: Having attained the Arūpa Jhāna, one contemplates (external) forms. This is the first release.

Not paying attention to Kasiṇa objects in one's own body, one contemplates external forms. This is the second release.

One applies oneself to the brightness and clarity of the object of intense contemplation. This is the third release.

By concentrating on the concept 'Space is Infinite', one achieves and remains in Ākāśānañcāyatana Jhāna where all forms of consciousness that turn on corporeality have been completely transcended, all forms of consciousness arising out of contact between the senses and their objects have vanished and other forms of consciousness, many and varied are not paid attention to. This is the fourth release.

By concentrating on the concept 'Consciousness is Infinite' one achieves and remains in the Viññānañcāyatana Jhāna, having totally gone beyond the Jhāna of the infinity of space. This is the fifth release.

By concentrating on the concept 'Nothing is there' one achieves and remains in the Ākiñcaññāyatana Jhāna, having totally gone beyond the Jhāna of the Infinity of Consciousness. This is the sixth release.

Having totally gone beyond the Jhāna of Nothingness, one achieves and remains in the Nevasaññānāsaññāyatana jhāna, the jhāna of neither Sañña nor Non-Sañña. This is the seventh release.

Having totally gone beyond the jhāna of neither Saññā nor Non-Saññā, one achieves and remains in the sustained attainment of cessation, Nirodhasamāpatti, in which all forms of consciousness cease. This is the eighth release.

These eight dhammas should be realized.

Thus these eighty dhammas which are true, real correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Nine Dhammas

359. Nine dhammas bring much benefit; ...p... Nine dhammas should be realized.

(a) Which nine dhammas bring much benefit? The nine dhammas originating in the right attitude of mind: In one who has adopted the right attitude of mind there arises delight. In one who is delighted there arises satisfaction. The physical and mental body of one with delightful satisfaction calms down. One whom physical and mental body has calmed down experiences happiness. The mind of one who experiences happiness becomes concentrated. When the mind is concentrated, one knows and sees things as they really are. One who knows and sees things as they really are becomes disgusted with the five aggregates. To one who is disgusted, there is no attachment. One who has no attachment becomes free from defilements. These nine dhammas bring much benefit.

(b) Which nine dhammas should be developed? Nine factors which form the basis of purification:

Purity of morality is a factor which forms the basis of purification.

Purity of mind is a factor which forms the basis of purification.

Purity of view is a factor which forms the basis of purification.

Purity of knowledge in overcoming doubt is a factor which forms the basis of purification.

Purity of knowledge and insight into what is and what is not the path is a factor which forms the basis of purification.

Purity of knowledge and insight into the course of practice is a factor which forms the basis of purification.

Purity of knowledge and insight is a factor which forms the basis of purification.

Purity of knowledge of Arahatta Fruition is a factor which forms the basis of purification.

Purity of emancipation is a factor which forms the basis of purification. These nine dhammas should be developed.

(c) Which nine dhammas should be understood fully? Nine abodes of beings: Friends, there are beings with diversity of bodily form and diversity of birth linking consciousness, such as human beings, some devas and some lower spirits. This is the first abode of beings.

Friends, there are beings with diversity of bodily form and uniformity of birth linking consciousness, such as Brahmās of the first Jhāna realm. This is the second abode of beings.

Friends, there are beings with uniformity of bodily form and diversity of birth linking consciousness, such as Brahmās of Ābassara realm. This is the third abode of beings.

Friends, there are beings with uniformity of bodily form and uniformity of birth linking consciousness, such as the Brahmās of Subhakiṇhā realm. This is the fourth abode of beings.

Friends, there are beings with no perception nor sensation such as beings without perception. This is the fifth abode of beings.

Friends, there are beings who, passing entirely beyond perception of rūpa, having overcome perception of sense contact, paying no attention to perception of diversity and concentrating on the infinity of space, attain to the sphere of Infinite Space. This is the sixth abode of beings.

Friends, there are beings who, passing entirely beyond the sphere of Infinite Space and concentrating on the Infinity of Consciousness, attain to the sphere of Infinite Consciousness. This is the seventh abode of beings.

Friends, there are beings who passing entirely beyond the sphere of Infinite Consciousness, and concentrating on Nothingness, attain to the Sphere of Nothingness. This is the eighth abode of beings.

Friends, there are beings who passing entirely beyond the

Sphere of Nothingness, attain to the Sphere of Neither Perception nor Non-perception. (Nevasaññānāsaññāyatana) This is the ninth abode of beings.

These nine dhammas should be understood fully.

(d) Which nine dhammas should be abandoned? Nine dhammas which are the basis of craving: On account of craving, there is pursuit, on account of pursuit there accrues gain, because of gain decision has to be made, because of decision there arise desire and attachment, because of desire and attachment taking possession follows, because of taking possession there arises avarice, because of avarice hoarding becomes necessary, hoarding one's possessions gives rise to many evil states of affairs ... taking up stick and sword, disputes, quarrels, fights, harsh words, slanders and lies.

These nine dhammas should be abandoned.

(e) Which nine dhammas lead to decline? Nine bases of resentment: One feels resentment thus: 'He has caused disadvantage to me'; one feels resentment thus: 'He is causing disadvantage to me'; one feels resentment thus: 'He will cause disadvantage to me'.

One feels resentment thus: 'He has caused disadvantage to one whom I love and adore; one feels resentment thus: 'He is causing disadvantage' ...p...; one feels resentment thus: 'He will cause disadvantage' ...p...

One feels resentment thus: 'He has done for the advantage of one whom I do not love and do not adore', one feels resentment thus: 'He is doing for the advantage ...p..., one feels resentment thus; 'He will do for the advantage ...p...' These nine dhammas lead to decline.

(f) Which nine dhammas lead to progress? Nine ways of dispelling resentment:

One dispels resentment thus; 'He has caused disadvantage to me,' in this matter the one who can forgive and forget the perpetrator is freed from any resentment.

One dispels resentment thus; "He is causing disadvantage to me, in this matter the one who can forgive and forget the perpetrator is freed from any resentment.

One dispels resentment thus; 'He will cause disadvantage to me, in this matter the one who can forgive and forget the

perpetrator is freed from any resentment.

One dispels resentment thus; "He has caused disadvantage to one I love and adore...p... is causing the disadvantage ...p...will cause disadvantage ..., in this matter what can I do?

One dispels resentment thus; 'He has done for the advantage of one whom I do not love and do not adore ...p... is doing the advantage ...p... will do for the advantage ...; in this matter what can I do?

These nine dhammas lead to progress.

(g) Which nine dhammas are hard to penetrate? The nine diversities: On account of diversity of (sense) element, diversity of contact takes place; on account of diversity of contact there arises diversity of sensation; on account of diversity of sensation there arises diversity of perception; on account of diversity of perception there arises diversity of thought; on account of diversity of thought there arises diversity of desire; on account of diversity of desire there arises diversity of burning desire; on account of diversity of burning desire there arises diversity of pursuits; on account of diversity of pursuits there arises diversity of gains. These nine dhammas are hard to penetrate.

(h) Which nine dhammas should be caused to arise? The nine kinds of perceptions; Perceptions of foulness, perception of death, perception of repulsion in nutriment, perception of dissatisfaction in everything worldly, perception of impermanence, perception of dukkha in impermanence, perception of nonself in dukkha, perception of abandonment, perception of non-attachment.

These nine dhammas should be caused to arise.

(i) Which nine dhammas should be known by special apperception? Nine successive abidings: In this Teaching friends, a bhikkhu achieves and remains in the first Jhāna which is accompanied by vitakka, vicāra and which has pīti and sukha, born of detachment from the hindrances.

Having got rid of vitakka and vicāra ...p... the bhikkhu achieves and remains in the second Jhāna.

Having being detached from pīti ...p... he achieves and

remains in the third Jhāna. By dispelling both pain and pleasure ...p... he achieves and remains in the fourth Jhāna.

Having dispelled equanimity he achieves and remains in the sphere of infinity of space. Having entirely passed beyond the Infinity of Space and concentrating on the infinity of consciousness he achieves and remains in the Sphere of Infinity of Consciousness.

Having entirely passed beyond the sphere of Infinity of Consciousness and concentrating on nothingness he achieves and remains in the Sphere of Nothingness.

Having entirely passed beyond the sphere of Nothingness he achieves and remains in the Sphere of Neither Saññā nor Non-Saññā.

Having entirely passed beyond the sphere of Neither Saññā nor Non-Saññā he achieves and remains in the cessation of consciousness and sensation.

These nine dhammas should be known by special apperception.

(j) Which nine dhammas should be realized? Nine successive stages of cessation: By the attainment of the first Jhāna, sensuous perceptions cease. By the attainment of second Jhānas vitakka and vicāra cease.

By the attainment of the third Jhāna pīti ceases. By the attainment of the fourth Jhāna in breathing and out breathing cease. By the attainment of the Jhāna of infinity of space perception of rūpa ceases. By the attainment of the Jhāna of infinite consciousness perception of infinity of space ceases. By the attainment of the Jhāna of nothingness perception of the sphere of infinite consciousness ceases.

By the attainment of the Jhāna of neither perception nor non-perception, perception of the sphere of nothingness ceases. By the attainment of sustained cessation (Nirodha Samāpatti) perception and sensation ceases.

These nine dhammas should be realized.

Thus these ninety dhammas which are true, correct, real, not incorrect, not otherwise are fully and clearly comprehended by the Tathāgata.

The Ten Dhammas

360. Ten dhammas bring much benefit. ...p... ten dhammas should be realized.

(a) Which ten dhammas bring much benefit? Ten dhammas providing refuge: Friends, in this Teaching a bhikkhu is possessed of morality, he maintains self restraint in accordance with the Fundamental Precepts. He is endowed with proper conduct and he resorts only to suitable places. He sees danger even in the least offences. He observes the precepts well by undertaking the precept of training.

Friends, being possessed of morality ...p... observance of the precepts of that bhikkhu by undertaking the precepts of training is a dhamma which provides refuge. (1)

And again, friends, a bhikkhu has heard a great deal ...p... penetratingly comprehends them with wisdom. Friends, having heard a great deal of ...p... penetrative comprehension of that bhikkhu is also a dhamma which provides refuge (2)

And again, friends, a bhikkhu has good friends. He has good companions and is fond of good associates. Friends, having good friends, having good companions and a fondness for good associates of that bhikkhu is also a dhamma which provides refuge. (3)

And again, friends, a bhikkhu is easily amenable, is endowed with qualities which make for amenability, he is patient and receives admonition in a deferential manner. Friends, the amenability ...p... receiving admonition in a deferential manner of that bhikkhu is also a dhamma which provides refuge. (4)

And again, friends, whatever major or minor duties there are for his companions in the Noble Practice, a bhikkhu is skilful and industrious on various occasions. He is capable of doing things himself or organising and managing others. Friends, whatever major or minor duties ...p... managing others, is also a dhamma which provides refuge. (5)

And again, friends, a bhikkhu has a liking for dhamma. He loves discussing the dhammas. He takes great joy in the higher dhamma and higher vinaya. Friends such liking for the dhammas ...p... taking great joy ... of that bhikkhu is also a dhamma which provides refuge.(6)

And again, friends, a bhikkhu is satisfied with whatever requisites are available such as robes, alms-food, dwelling place and medicine. Friends, satisfaction of that bhikkhu with available requisites such as ...p... is also a dhamma which provides refuge. (7)

And again, friends, a bhikkhu remains continuously putting forth strenuous effort ...p... to acquire meritorious factors... friends, remaining continuously putting forth strenuous effort ...p... to acquire meritorious factors of that bhikkhu is also a dhamma which provides refuge. (8)

And again, friends, a bhikkhu is mindful, and is endowed with excellent mindful prudence. He is capable of recalling to mind deeds done or words spoken a long time ago. Friends, being mindful ...p... being capable of recalling to mind ...of that bhikkhu is also a dhamma provides refuge. (9)

And again, friends, a bhikkhu is possessed of wisdom. He is endowed with the pure insight into the rising and falling of phenomenon which leads to penetrative knowledge that causes complete cessation of suffering, (Nibbāna). Friends, being possessed of wisdom...p... that causes complete cessation of suffering of that bhikkhu is also a dhamma which provides refuge. (10)

(b) Which ten dhammas should be developed? Ten spheres of Kasiṇa:

A certain bhikkhu visualizes Patthavi Kasiṇa above, below, around, just one, and infinite...

A certain bhikkhu visualizes Āpo Kasiṇa

A certain bhikkhu visualizes Tejo Kasiṇa.....

A certain bhikkhu visualizes Vāyo Kasiṇa

A certain bhikkhu visualizes Nīla Kasiṇa

A certain bhikkhu visualizes Pīta Kasiṇa

A certain bhikkhu visualizes Lohita Kasiṇa.....

A certain bhikkhu visualizes Odāta Kasiṇa

A certain bhikkhu visualizes Ākāsa Kasiṇa

A certain bhikkhu visualizes Viññāṇa Kasiṇa, above, below, around, just one and infinite.

These ten dhammas should be developed.

(c) Which ten dhammas should be understood fully? The ten sense bases: Eye base and visible object as base, ear base and sound base, nose base and odour base, tongue base and taste base, body base and tangible object as base. These ten dhammas should be understood fully.

(d) Which ten dhammas should be abandoned? The ten kinds of wrongness: wrong view, wrong thinking, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong emancipation,. These ten dhammas should be abandoned.

(e) Which ten dhammas lead to decline? Ten kinds of action productive of demeritorious effects: Taking life, stealing, sexual misconduct, lying, slandering, using abusive language, frivolous talk, covetousness, ill will, wrong view. These ten dhammas lead to decline.

(f) Which ten dhammas lead to progress? Ten kinds of action productive of meritorious effects: abstaining from taking life, abstaining from stealing, abstaining from sexual misconduct, abstaining from lying, abstaining from slandering, abstaining from abusive language, abstaining from frivolous talk, non-covetousness, goodwill, right view. These ten dhammas lead to progress.

(g) Which ten dhammas are hard to penetrate? Ten resorts of the Ariyas: In this Teaching friends, a bhikkhu has abandoned five factors, is endowed with six factors, has one guard, has fourfold support, rejected every one of the false truths, has given up all sorts of quest, is of clear thoughts, has claimed the bodily activities, is possessed of emancipation of mind and emancipation by wisdom.

Friends, how has the bhikkhu abandoned five factors?

Friends, in this Teaching, a bhikkhu has abandoned sense

desire, has abandoned ill will, has abandoned sloth and torpor, has abandoned restlessness and worry, has abandoned uncertainty. Friends, in this manner the bhikkhu has abandoned five factors. (1)

Friends, how is the bhikkhu endowed with six factors of equanimity? In this Teaching friends, a bhikkhu on seeing a visible object is not pleased or displeased, but remains equanimous with mindfulness and comprehension... on hearing a sound with the ear ... on smelling an odour with the nose ... on tasting a flavour with the tongue ... on touching a tangible object with the body ... on cognizing a mind object with the mind is not pleased or displeased, but remains equanimous with mindfulness and comprehension. Friends, in this manner the bhikkhu is endowed with six factors of equanimity. (2)

Friends, how is the bhikkhu on guard? In this Teaching, friends, a bhikkhu is possessed of the mind guarded by mindfulness. Friends, in this manner a bhikkhu is on guard. (3)

Friends, how has the bhikkhu fourfold support? In this Teaching, friends, a bhikkhu reflecting properly, makes use of certain things, reflecting properly he endures certain things, reflecting properly has avoided certain things, reflecting properly he rejects certain things, Friends, in this manner the bhikkhu has the fourfold support. (4)

Friends, how has the bhikkhu rejected every one of the wrong views? In this Teaching, friends, a bhikkhu has removed, completely removed, abandoned, vomitted, has become free from, has given up, has forsaken every one of the wrong views of the many Samaṇas and Brahmaṇas. Friends, in this manner a bhikkhu has abandoned every one of the wrong views. (5)

Friends, how has the bhikkhu given up all sorts of quest? In this Teaching friends, a bhikkhu has given up the quest for sensuous desires, the quest for rebirth, and has calmed down the quest for the Noble Practice. Friends, in this manner the bhikkhu has given up all sorts of quests. (6)

Friends, how is the bhikkhu possessed of clear thinking? In this Teaching, friends, the bhikkhu has given up thoughts of sensuous desire, thoughts of ill will, thoughts of cruelty. Friends in this manner the bhikkhu is possessed of clear thinking. (7)

Friends, how has the bhikkhu calmed the bodily activities? In this Teaching, friends, the bhikkhu by dispelling both pleasure and pain and by the previous disappearance of gladness and sadness achieves and remains in the fourth Jhāna, without pain and pleasure, with absolute purity of mindfulness due to equanimity. Friends in this manner the bhikkhu calms the bodily activities. (8)

Friends, how is the bhikkhu emancipated in mind? In this Teaching friends, the bhikkhu's mind is emancipated from attachment, emancipated from ill will, emancipated from bewilderment. Friends in this manner the bhikkhu is emancipated in mind. (9)

Friends, how is the bhikkhu emancipated by wisdom? In this Teaching friends, the bhikkhu knows, 'I have got rid of all attachment', I have completely cut it off from the roots and made it like the palm tree stump, have rendered it incapable of coming into being again and made it impossible to arise in the future.

He knows; I have abandoned ill will ...p... have made it impossible to arise in the future. He knows 'I have abandoned bewilderment ...p... have made it impossible to arise in the future. Friends, in this manner the bhikkhu is emancipated by wisdom. (10)

These ten dhammas are hard to penetrate.

(h) Which ten dhammas should be caused to arise? The ten perceptions: Perception of foulness, perception of death, perception of repulsiveness, perception of nutriment, perception of dissatisfaction in everything worldly, perception of impermanence, perception of dukkha in impermanence, perception of anatta in dukkha, perception of abandonment, perception of non-attachment, perception of cessation. These ten dhammas should be caused to arise.

(i) Which ten dhammas should be known by special apperception? Ten causes or destruction: To one who has right view, has wrong view destroyed by the destruction of wrong view; many evil demeritorious dhammas arising out of wrong view are also destroyed by him.

To one who has right thinking, wrong thinking is destroyed....p...

To one who has right speech, wrong speech is destroyed ...p...

To one who has right action, wrong action is destroyed ...P...

To one who has right livelihood, wrong livelihood is destroyed ...p...

To one who has right effort, wrong effort is destroyed ...p...

To one who has right mindfulness, wrong mindfulness is destroyed ...p...

To one who has right concentration, wrong concentration is destroyed ...p...

To one who has right knowledge, wrong knowledge is destroyed ...p...

To one who has right emancipation, wrong emancipation is destroyed. Many evil demeritorious dhammas arising out of wrong emancipation are also destroyed by him. These ten dhammas should be known by special apperception.

(j) Which ten dhammas should be realised? Ten dhammas of the asekka: Right view of the asekka; right thinking of the asekka; right speech of the asekka, right action of the asekka, right livelihood of the asekka, right mindfulness of the asekka, right concentration of the asekka, right knowledge of the asekka, right emancipation of the asekka. These ten dhammas should be realised.

Thus these hundred dhammas which are real, correct, not incorrect, not otherwise, are fully and clearly comprehended by the Tathāgata.

The Venerable Sāriputta taught this sutta. Delighted those bhikkhus rejoiced in what the Venerable Sāriputta had said.

End of Dasuttara Sutta, the Eleventh Sutta.

End of Pāthika Vagga

The Summary of this Pāthika Vagga

1. Pāthika Sutta
2. Udumbarika Sutta
3. Cakkavatti Sutta
4. Aggañña Sutta
5. Sampasādaniya Sutta
6. Pāsādika Sutta
7. Mahāpurisabalakkaṇa Sutta
8. Singālovāda Sutta
9. Āṭānātiya Sutta
10. Saṅgiti Sutta
11. Dasuttara Sutta

Consisting of these eleven suttas this collection of discourses is known as Pāthika Vagga.

End of Pāthika Vagga Pāḷi

The Entire Dīghanikāya made up of three Vaggas is completed.



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With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

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May the merit and virtue
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adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

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